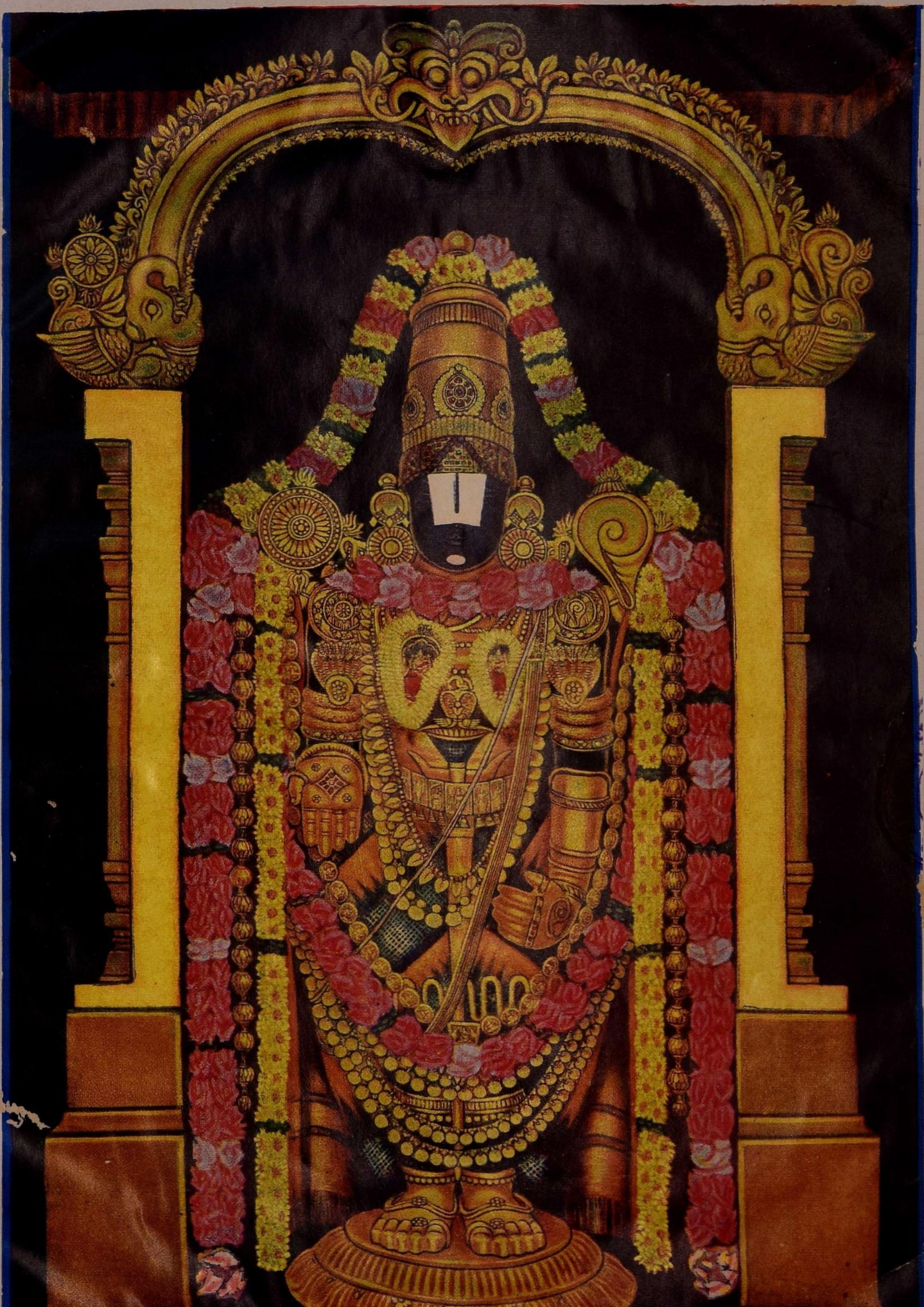
Pilgrimage to Tirumala/Tirupati

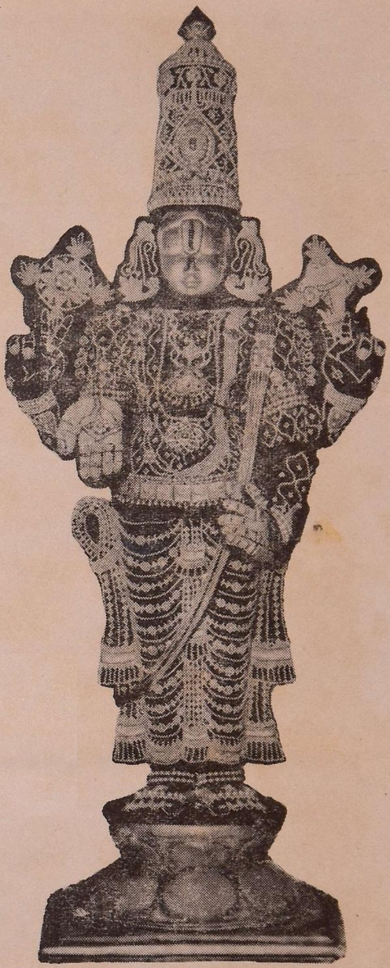
TIRUMALA TIRUPATI DEVASTHANAMS

A Tirumala Tirupati Devasthanams Publication

Rs. 5/-



LORD VENKATESWARA



Thou art verily the auspicious Lord
Bestower of boons and Saviour of the world
Srinivasa, Thou, alone, art the ocean of kindness
Come to the world to bestow Thy grace
In Thy glorious form enhanced by the presence
Of Lakshmi by Thy side
Oh, Venkateswara, wake up
The world is awaiting the rays of Thy bliss.

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INTRODUCTION

Venkatadri samam sthanam brahmande nasti kinchana
Venkatesa samo devo na bhooto na bhavishyati"

There is no place in the Universe so sacred as Venkatadri (Tirumala): There could be no manifestation of God like Sri Venkateswara either in the past or even in the future.

To illustrate that Venkatadri is unique in its sacredness it will be enough to point out that Sri Ramanuja, the great Sri Vaishnava Acharya, reached Lord Venkateswara on his knees, as he thought it was sacrilege to climb on foot the hills on which the Lord rested.

The 'Archavatara' of Sri Venkateswara is Omniscient, Omnipotent and Omnipresent. He is "Pratyaksha Daivam." He answers the call of every devotee in distress. He fulfils the desire of every devotee whether it relates to Dharma, Artha, Kama, or Moksha.

His temple at Tirumala is an exceptional one in India, nay, in the whole world visited by tens of thousands of pilgrims every day. The T.T.D. has not spared any pains to provide all the necessary information in regard to the timings for worship and different types of Arjitha (paid) sevas etc., through a net-work of Enquiry Offices and Information Centres; comfortable accommodation; calm and quiet darsan of the Lord in a well organised queue; distribution of free prasadams to the pilgrims after darsan; free medical service to the sick among the pilgrims and above all to keep the temple–town not only spotlessly clean but also attractive with beautiful ornamental gardens.

This publication is an explanatory and illustrative guide to the devotees on pilgrimage for Darsan of Lord Venkateswara. While darsan and worship of the Lord is the object of the pilgrimage, en route in and around Tirumala and Tirupati, there are numerous sacred places and shrines which a pilgrim may not like to miss, if he knows about them. This publication is thus intended to enlighten and enrich his knowledge about—

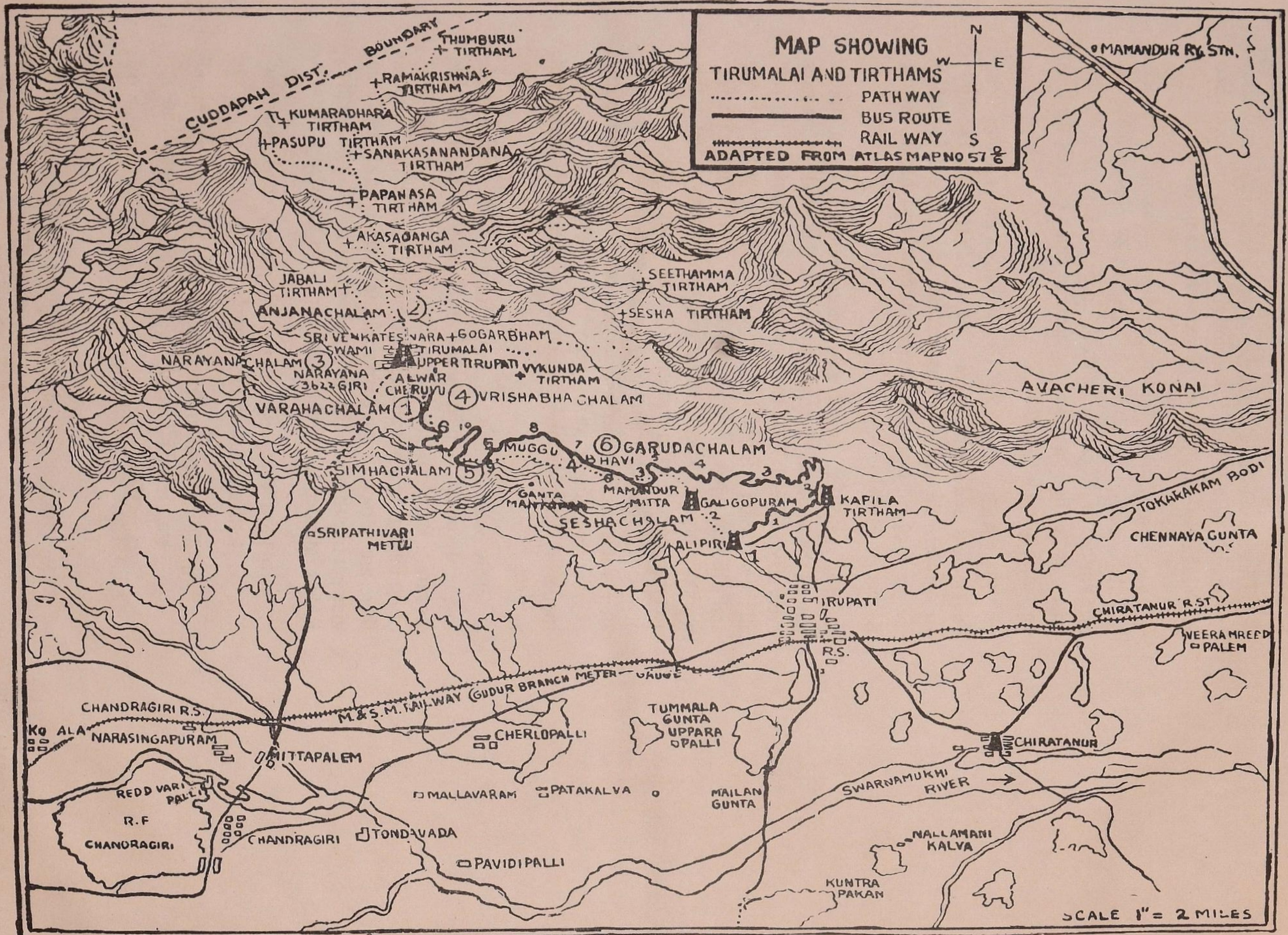
(i) Lord Venkateswara and the rituals, sevas, utsavams, festivals etc., in His Temple;

(ii) The several other famous temples and teerthams etc., in and around Tirupati and Tirumala; and

(iii) The various religious and charitable activities of the T.T.D.

I hope that this publication will not only be an interesting and informative guide but also a worthy and memorable possession to every pilgrim. May Lord Venkateswara and Sri Padmavathi Amma shower their choicest blessings on him.

P. S. RAJAGOPALA RAJU,
Executive Officer
T. T. Devasthanams, Tirupati.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SESHA TIRTHAM
ANJANACHALAM
SRI VENKATESVARA SWAMI
GOGARBHAM
TIRUMALAI
UPPER TIRUPATI
VYKUNDA TIRTHAM
NARAYANACHALAM
NARAYANA GIRI
ALWAR CHERUVU
VRISHABHACHALAM
VARAHACHALAM
AVACHERI KONAI
MUGGU
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GARUDACHALAM
SIMHACHALAM
GANTA MANTAPAM
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TUMMALA GUNTA
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CHIRATANUR
REDD VARI PALLI
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CHANDRAGIRI
MALLAVARAM
PATAKALVA
MAILAN GUNTA
SWARNAMUKHI RIVER
CHANDRAGIRI
TONDAVADA
NALLAMANI KALVA
PAVIDIPALLI
KUNTRA PAKAN
SCALE 1" = 2 MILES

TIRUPATI HILLS

THE Lord of the Seven Hills is acknowledged as the most glorious and auspicious form of Lord Vishnu in this Kali Yuga. Even atheists and rationalists admit a sense of humility in His presence.

According to the Varaha and Bhavishyottara puranas, Lord Vishnu is here on earth for the specific purpose of giving spiritual as well as material succour to His devotees.

He is worshipped by all the four categories of worshippers, namely—the man in distress (Aartha), the man who desires prosperity (Artharthi), the inquisitive philosopher (Jignasu); and the seeker of the Supreme (Gnani).

The Tirupati hills are known as Venkatachalam (Vengadam) meaning the hill that bestows permanent 'Ayswarya'. It is also called Sri Saila meaning the hill that bestows Sri (prosperity) or the hill that is the abode of Lakshmi. The Lord is appropriately called Venkateswara.

The Lord is also called 'Edukondala Vadu' in Telugu or 'Ezhumalayan' in Tamil meaning the Lord of the Seven Hills. The Seven hills are:

1. Venkatadri
2. Anjanadri
3. Narayanadri
4. Vrishabhadri
5. Neeladri
6. Garudadri
7. Seshadri

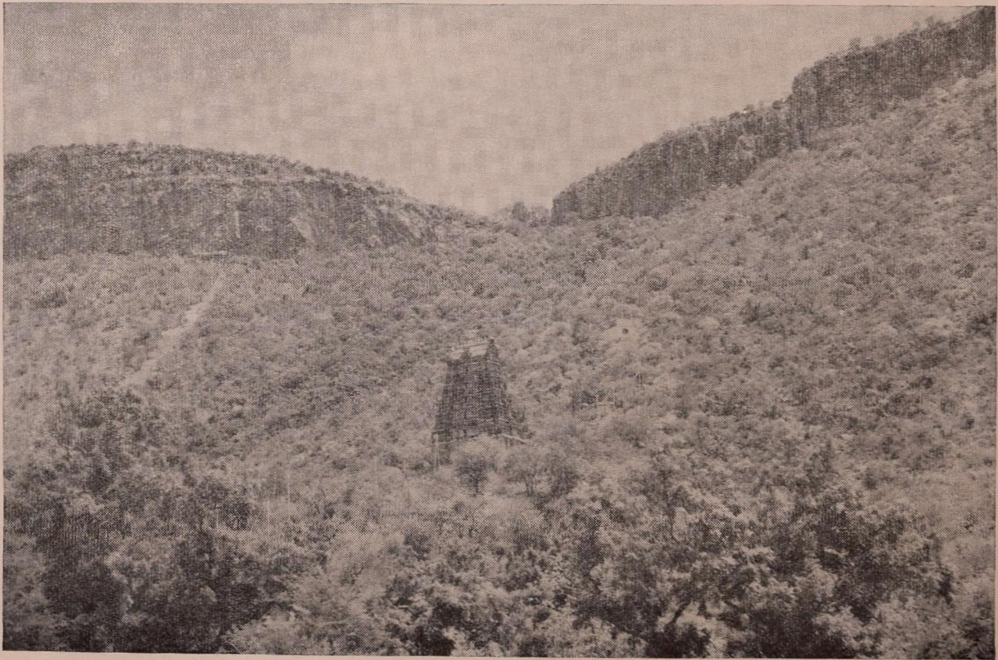
Legends about Venkatachala and Lord Venkateswara

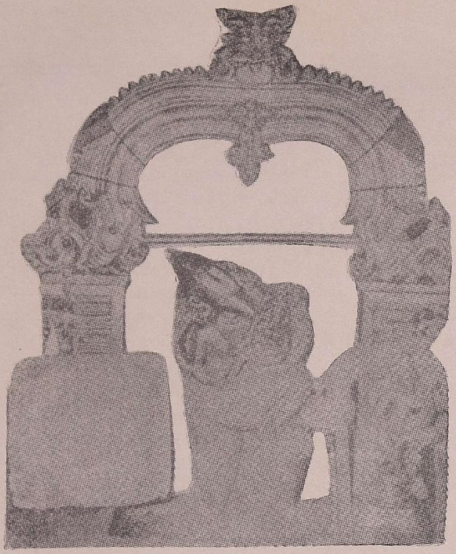
According to the Puranas, the Venkatachala is a part of the Meru mountain in Vaikuntam. It was brought to the earth as a result of a contest between Vayu and Adisesha. Vayu was asked to blow off the Meru mountain which was being protected by Adisesha. When Sesha raised one of his hoods for a moment, Vayu blew off one of the peaks and it landed on earth on the banks of Swarnamukhi river.

According to the legends the present Venkatachala was known as 'Vrishabhachala' in 'Kritayuga,' as Anjanachala in 'Tretayuga,' as 'Seshachala' in 'Dwaparayuga,' and as 'Venkatachala' in this 'Kaliyuga.'

Lord Venkateswara manifested Himself here. Knowing that people in Kali Yuga will not have the necessary faith and capacity to engage themselves in severe penance, the Lord agreed to remain here to redeem them by His Darsan itself. It was Brahma who first started worshipping the Lord when He took 'Archavatara' in Kaliyuga.

View of Tirumala Hills from Alipiri





Sri Varahaswamy

HISTORY

Ample epigraphic testimony about the antiquity of the temple is available and has been collected and published by the Tirumala Tirupati Devasthanams. The temple itself is believed to have existed from very ancient times and it is said that Sri Venkateswara is referred to even in the Rig Veda.

Sri Venkatachala Mahatmyam contains Puranic lores from the twelve Mahapuranas. The puranic legends say that after the Pralaya Kalpa preceding the great Deluge, the Supreme Being Maha Vishnu, revealed Himself in the form of a White Boar, Sweta Varaha, rescued the earth and recreated it and having re-established the universe, He decided to stay on the earth for some time to protect the good and destroy the evil. Thus God Vishnu revealed Himself earlier, in the previous incarnation as Varahaswamy on the bank of the Varaha Tirtham *i.e.,* Northern portion of Pushkarini at Tirumala. This manifestation as the White Boar is enshrined in the Adi Varahaswami temple on the North western bank of the Pushkarini at Tirumala. This temple is believed to be older than the temple of Lord Venkateswara and claims precedence in worship and Nivedana.

There are many more legends about the Venkatachala Hill and Lord Venkateswara in the Varaha and Bhavishyottara Puranas.

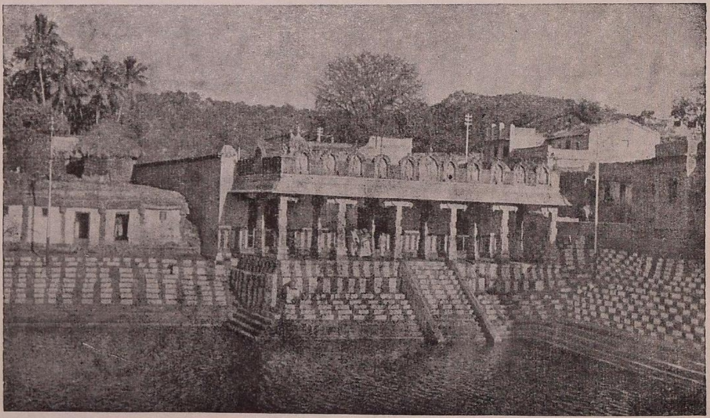
The meritorious benefits acquired by a pilgrimage to Venkatachala are mentioned in the Puranas and Sri Venkateswara is described as the great giver of boons.

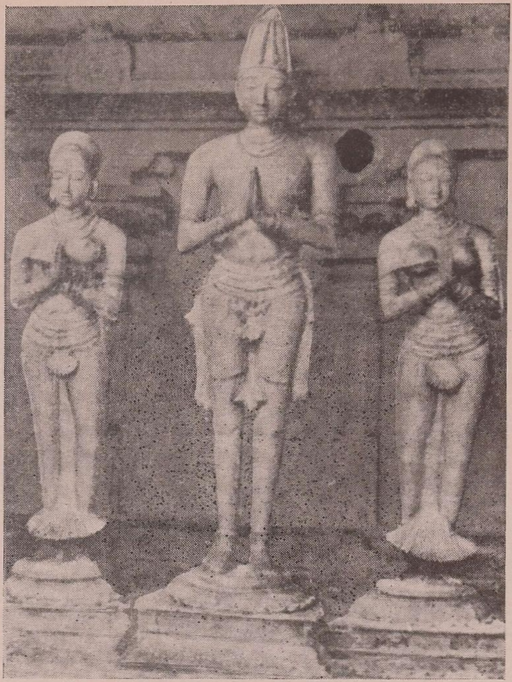
References to the temple are also found in many works of Tamil poetry of the Sangam Age.

While the antiquity of the temple seems to be a hoary one, all the great dynasties of rulers of the southern peninsula have paid their homage to this ancient shrine. The Pallavas of Kancheepuram (ninth century A.D.), Cholas of Tanjore (a century later), Pandyas of Madurai, and the kings and chiefs of Vijayanagar (14th—15th Century) were, many of them, devotees of Lord Venkateswara and they vied with each other in endowing the temple with rich offerings and benefactions. It was during the Vijayanagar dynasty that the number of benefactions increased. The statues of Sri Krishna Devaraya and his consorts were installed in the temple at the portals, in his own life-time and they can be seen even today. There is also a statue of Venkatapati Raya.

After the decline of the Vijayanagar dynasty the other nobles and chiefs from all parts of the country continued paying their homage and gifts to the temple. The Maharatta General, Raghoji

Sri Varahaswamy Temple
on the banks of Swamy Pushkarini





Sri Krishnadevaraya with his consorts

Bhonsle, visited the temple and set up a permanent endowment for the conduct of worship in the temple. He also presented valuable jewels to the God, including the great emerald which is still preserved in a box named after him. Among the later rulers who have endowed large benefactions are the rulers of Mysore and Gadwal.

After the fall of the Hindu kingdoms the Muslim rulers of the Karnatak and the Britishers stepped into their shoes and many of the temples came under their supervisory and protective control.

In 1843 A.D. when the East India Company divested itself of the direct management of non-Christian places of worship and of native religious institutions, the administration of the shrine of Sree Venkateswara with a number of estates was entrusted to Sri Seva Dossji of the Hathiramji Mutt at Tirumala as Vicharanakarta and for nearly a century, till 1933 A.D., the temple was under the administrative charge of the Mahant.

In 1933 by a special Act passed by the Madras Legislature, the Tirumala Tirupati Devasthanams Committee was invested with the powers of administration and control through a Commissioner appointed by the Government of Madras. This committee was assisted by a Religious Advisory Council in regard to religious matters and a Ryots Advisory Council in regard to the management of the estates of the T.T.D.

By another enactment, Act XIX of 1951, *i.e.*, The Hindu Religious and Charitable Endowments Act, the administration was entrusted to a Board of Trustees and an Executive Officer was appointed by the State Government to implement the policies laid down by the Board subject to the control of the Commissioner of Endowments and the State Government.

Subsequently, taking advantage of the report dt. 31—5—62 of the H.R.E. Commission, with Dr. C. P. Ramaswamy Ayer, as Chairman and also of the report of the Estimates Committee of 1963—64, the present Endowments Act of 1966 was passed and it came into force on 26-1-1967. Chapter XIV of the Act makes express provision for the administration of the T.T.D. The general scheme of the administration is more or less the same as in the previous enactment of 1951.

Sri Venkatapatiraya

SRINIVASA KALYANAM

THE Bhavishyottara Purana gives an interesting account of the marriage of Sreenivasa with Padmavathi Devi.

Long, long ago, sage Kasyapa and other great rishis were performing a Yagna and wanted to decide who, of the Trinity, was the most appropriate Yagna Purusha deserving the Yagna Phalam. Sage Bhrigu was entrusted with the task of testing the Trimurtis—Brahma, Vishnu and Siva. Sage Bhrigu was received with anger by Brahma and Siva, as they were disturbed while sporting with their consorts; but Lord Vishnu was kind and courteous even though Bhrigu kicked on His chest, the abode of Lakshmi Devi as He too was found sporting with His consort. He therefore concluded that Vishnu was the most deserving Lord to receive 'Yagna phala'.

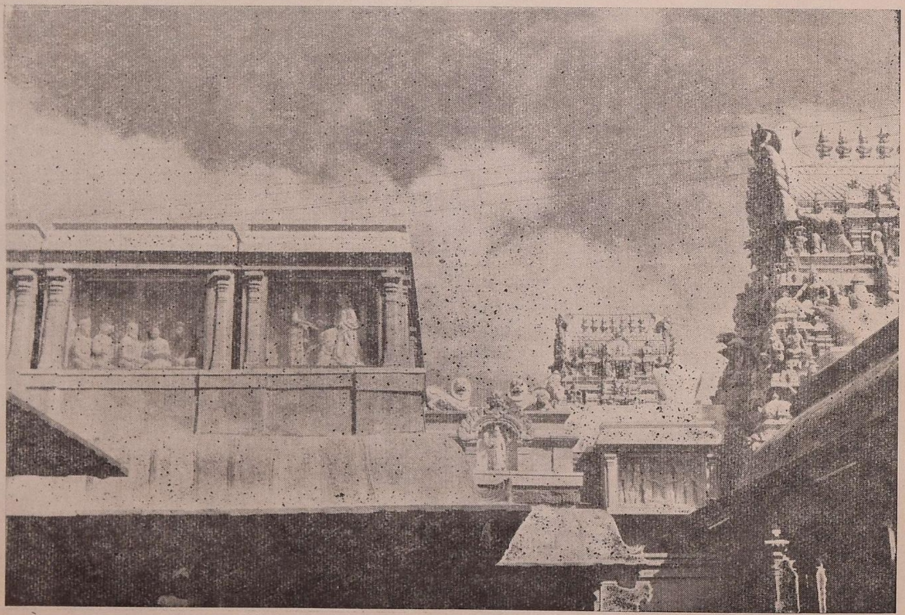
However, Sri Lakshmi Devi felt humiliated and became angry, left the Lord in grief and went to the earth for penance at Karaveera Pura. The Lord followed and took up residence in Venkatachala, pining for reunion with Her. Brahma and Rudra informed Lakshmi about the pitiable state of the Lord. At Her request they took the form of a cow and a calf and Lakshmi Herself became a milk maid and sold the cow and calf to the local king. The celestial cow emptied its udder on the ant-hill below which Lord Sreenivasa lay, thus nourishing the Lord every day. The king and the cowherd, suspecting foul play, followed the cow one day and beat the cow with a stick while emptying its udder at the ant-hill. But Lord Sreenivasa, Himself received the blow and cursed the king. However, the Lord was moved by his prayer for mercy and promised him that He would marry his daughter later on. The king was later born as Akasa Raja.

The Lord then went to Vakula who was asked by Sri Varahaswami to look after Him (Srinivasa). She was an incarnation of Yasoda, to whom He had promised Darsan as a Kalyanamurti.

In the meanwhile, Padmavathi the daughter of Akasa Raja grew into a comely maiden, met the Lord in the garden one day and lost Her heart to Him, winning His in turn. Sage Narada informed Sreenivasa of Padmavathi's love for Him, and as suggested by him, the Lord went to Akasa Raja as a gypsy, apprised him of Sreenivasa's love for Padmavathi and told the king to honour Sreenivasa's mother, who would come with a marriage proposal.

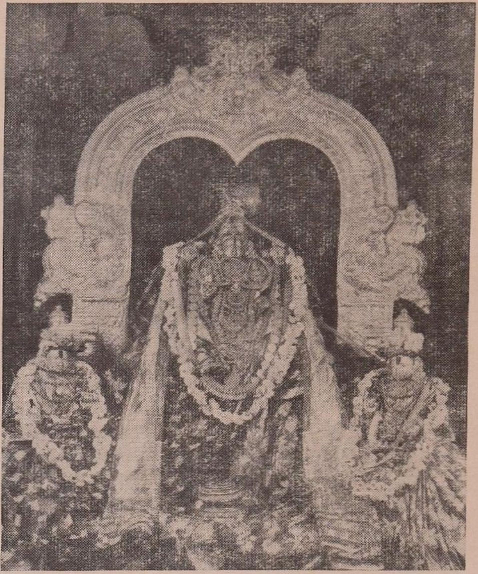
Vakula approached the king with the marriage proposal, and the king after consulting his queen Dharunidevi, requested sage Suka to fix an auspicious day for the wedding. On the day of Vaisakha Sukla Dasami the wedding was celebrated with splendour, attended by kings and gods, providing a feast to the eyes of all that witnessed the union of the Divine couple.

Panels of Srinivasa Kalyanam on the walls of the Tirumala temple

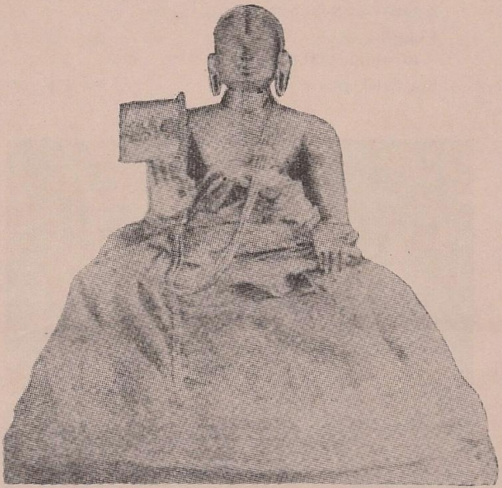


THE DEVASTHANAMS TEMPLES

THE Tirupati hills along with the hill of Ahobilam and the range of hills at Sri Sailam is said to be the body of Adisesha, the serpent on which Lord Vishnu reclines in Sri Vaikuntam. It is a geographical fact that all these hills give the appearance of a huge cobra with its hoods raised. It is said that Kalahasti is at the mouth, Tirumala is on the head, Ahobilam is on the back, and Srisailam on the tail of 'Adisesha'. Therefore a pilgrimage to all these four places is considered to be very beneficial.



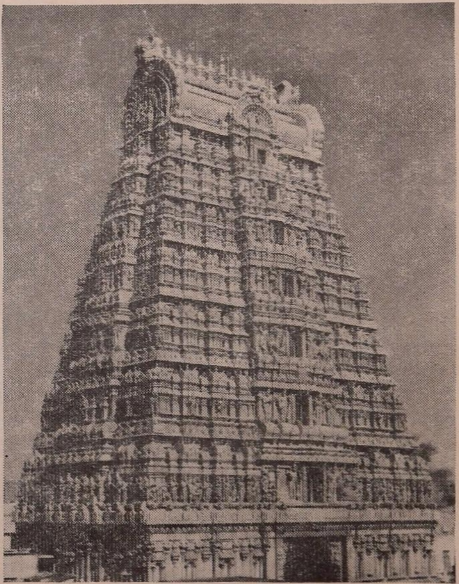
Sri Govindarajaswamy (Utsava Murty) with Sri Devi and Bhu Devi

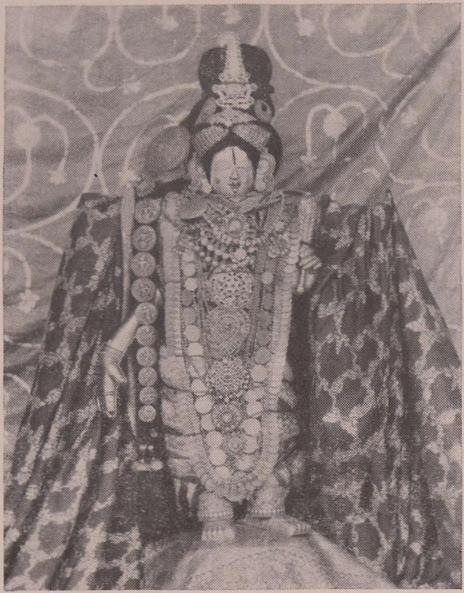


Sri Ramanuja

Alwars, Vaishnava Acharyas and preceptors have all sung in praise of the Lord of Venkatachala. Many of them have performed pilgrimages to this temple. All the Alwars have considered Sri Venkateswara as the most glorious and amenable form of Lord Vishnu to the devotee. The great Acharyas have been closely associated with the worship on the hill. Tirumala Nambi, a descendant of Nathamuni, devoted himself to the service of Sri Venkateswara at Tirumala. His nephew, the great Ramanujacharya, performed a pilgrimage to this temple and regularised the rituals and modes of worship in the temple according to Vaikhanasa Agama which are followed even to the present day scrupulously. It was Sri Ramanuja who is also reputed to have installed Sri Govindarajaswami in the temple of Sri Parthasarathi at Lower Tirupati and Sri Padmavathi in the temple of Sri Venugopala Swamy at Tiruchanoor.

Matla Gopuram of Sri Govindarajaswamy Temple, Tirupati





Sri Andal in Sri Govindarajaswamy Temple

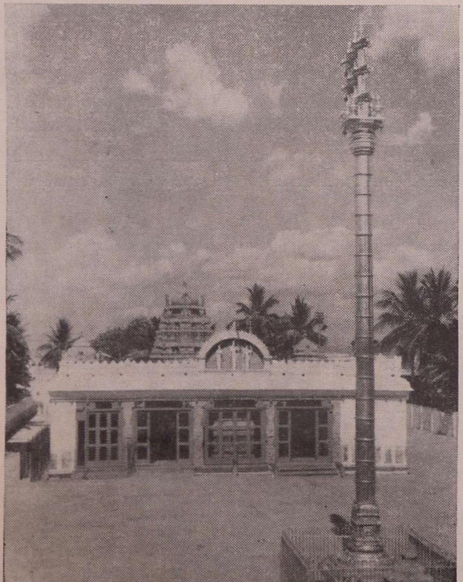
Sri Govindarajaswamy Temple, Tirupati

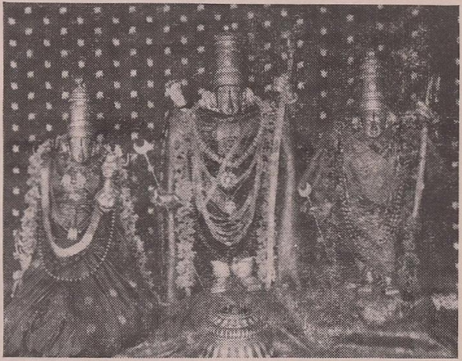
There are several ancient temples in Tirupati. The most famous of them is the temple of Sri Govindaraja, which is situated near the railway station. The imposing tower of this temple can be seen even from a distance. This temple was consecrated by the great Vaishnava preceptor, Sri Ramanujacharya. He is also believed to have planned the town of Tirupati around this temple. There are shrines of Sri Andal, Sri Parthasarathi and Sri Venkateswara in the Govindaraja Temple. Besides these, there are other shrines in the temple of Sri Govindaraja dedicated to Sri Krishna, Sri Ramanuja, Tirumangai Alwar and Perialwar. The annual festival of Brahmotsavam is celebrated in the temple of Govindaraja for nine days during the month of Vysakha (May-June).

Arjitha Sevas Available:

Harathi	..	Re.	1—00
Tomala Seva (around 7-30 a.m.)	..	Rs.	4—00
Archana (around 8-00 a.m.)	..	Rs.	3—00
Ekantha Seva (around 9-00 p.m.)	..	Rs.	4—00
Special Darsan	..	Re.	1—00

Sri Kodandaramaswamy Temple, Tirupati





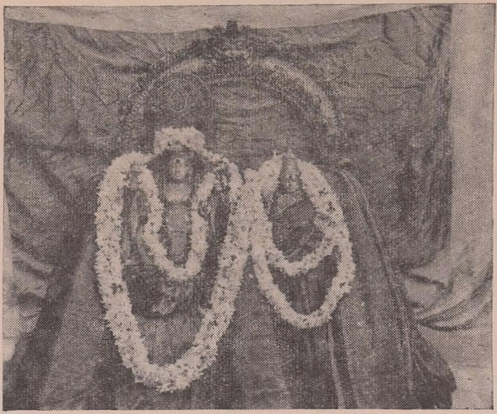
Sri Kodandaramaswamy (Utsava Murty), Tirupati

Sri Kodandaramaswamy Temple, Tirupati

Sri Kodandaramaswamy temple is in the midst of the town, within a distance of about a kilometre from the station. According to Varaha Purana while returning from Lanka, Sri Rama, Lakshmana and Sita camped at Tirupati for a while. This temple commemorates His visit to Tirupati. The Annual Brahmotsavam in this temple, held in March-April is a local attraction. The deity is a great '*Vara-prasad*'—boon giver.

Arjitha Sevas Available:

Sahasranama	..	Rs.	5—00
Ashtottara	..	Re.	1—00
Harathi	..	Re.	0—50



Sri Kapileswaraswamy (Utsava, Murty) Tirupati

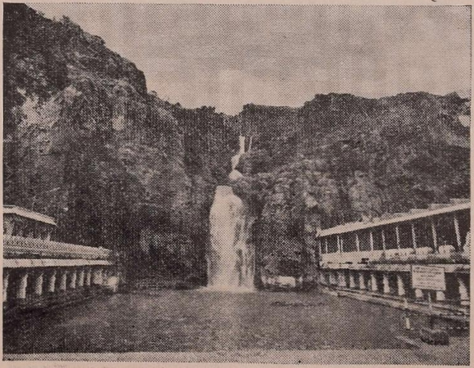
Sri Kapileswaraswamy Temple, Tirupati

Sri Kapileswara's shrine is the one dedicated to Siva in this pantheon of Vaishnava temples at Tirupati. It is situated at about three kilometres from the town at the foot of the hills with a picturesque waterfall in the form of a cataract known as Kapilateertham. It is also called Alwar Teertham because of the Nammalwar temple on the southern side of the tank. As Kapila Maharshi installed the Siva linga here, the Linga is called 'Kapileswara' and the Teertham is called 'Kapilateertham.'

Arjitha Sevas Available:

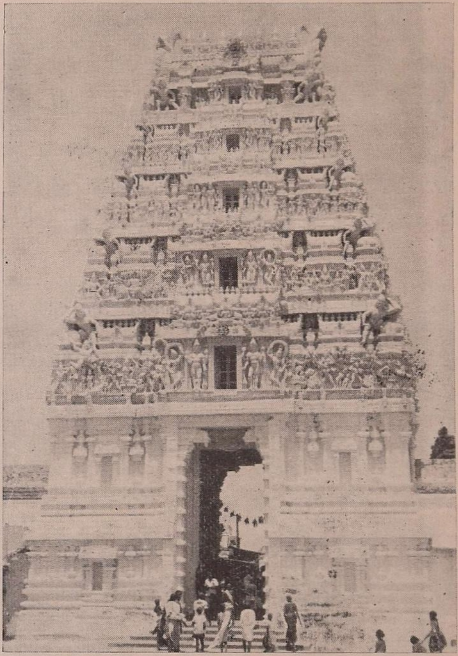
Abhishekam	.. Rs. 1—00

A panoramic view of Kapilateertham at Kapileswaraswamy Temple, Tirupati



Sri Padmavathi Devi Temple, Tiruchanur

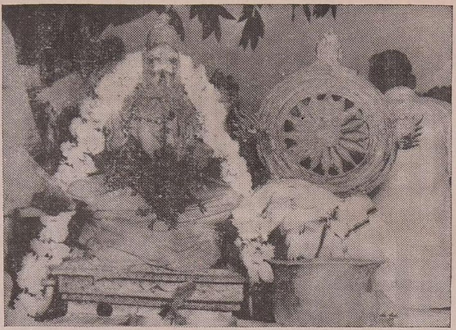
The temple of Sri Padmavathi Devi is in Tiruchanur, about 5 kms. from Tirupati town. According to legends, Mother Padmavathi manifested Herself in a golden lotus in the Pushkarini, known as Padma Sarovar which was dug by Lord Vishnu with his 'gadayudha' in search of Lakshmi. The Brahmotsavam of Sri Padmavathi is conducted in November/December and Her sacred birthday is celebrated on the 9th day of the festival. It is known as 'Panchami' festival. On this day the Lord Himself pays Her a state visit bringing with Him presents of garlands, sarees, blouses, pan, turmeric, kumkum, panniyarams etc. It is a grand procession with all the paraphernalia to Tiruchanur. Thousands of pilgrims visit Tiruchanur on this day.



Devotees can perform "Arjitha Abhishekam" to Sri Padmavathi on Fridays. On payment of a fee of Rs 100/- two members of the grihastha's party can carry a milk vessel each for the Abhishekam. Performance of this Abhishekam on Fridays can be arranged by contacting the Superintendent, Sri Padmavathi Devi temple at Tiruchanur.

Many devotees vow to perform marriages at Tiruchanur, the abode of Sri Padmavathi Devi.

The Tirumala Tirupati Devasthanams have constructed several well-furnished Kalyana Mantapams at Tiruchanur to serve the needs of the devotees.



Goddess & Chakra

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PANCHAMI FESTIVAL AT TIRUCHANUR

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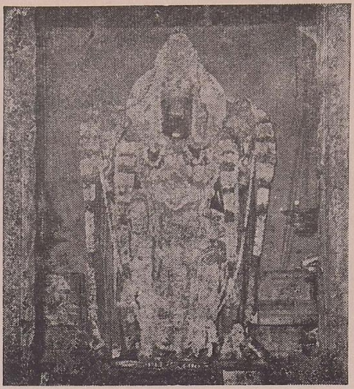
Sri Padmavathi Devi (Utsava Murty), Tiruchanur

A view of the Pushkarini during Chakrasnanam



Sri Kalyana Venkateswaraswamy

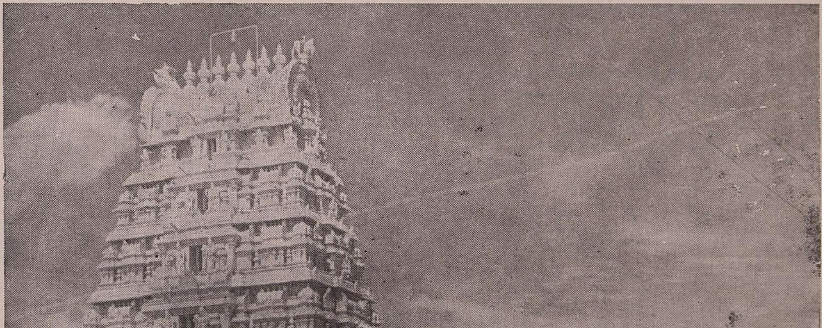
Sri Kalyana Venkateswaraswamy Temple.

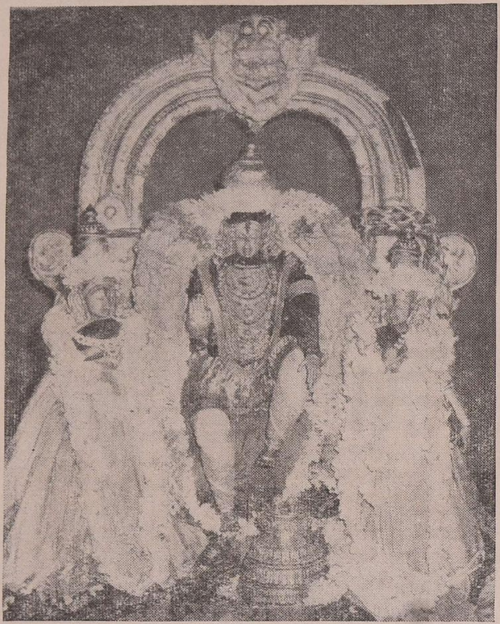
The temple of Sri Kalyana Venkateswara swamy is situated in Mangapuram at a distance of about 12 kms. from Tirupati. According to legends, after His marriage with Padmavathi Devi, Lord Venkateswara stayed here for some time before proceeding to Tirumala. The day on which the Lord revealed Himself here is celebrated every year as " Sakshatkara Vaibhavam " during Ashadha. The idol in this temple is very imposing being 8 feet in height, much taller than the Dhruva Murti at Tirumala. This temple is also under the management of the T.T.D.

Processional Deities at Narayanavanam

Sri Kalyana Venkateswaraswamy Temple.

There is another shrine of **Kalyana Venkateswara in Narayanavanam** near Puttur and it was here that Sri Venkateswara is believed to have consummated His marriage with Sri Padmavathi.





Sri Vedanarayanaswamy and consorts (Processional Deities)

Sri Vedanarayanaswamy Temple.

The temple of Sri Vedanarayanaswamy (Matsyavatara) is in Nagalapuram. The temple is said to have been constructed by Sri Krishnadevaraya, the pioneer of Vijayanagar empire, at the behest of his mother Nagulamba. Hence the town itself was named after her. Besides annual Brahmotsavam, Soorya pooja festival is the special function in this temple. The Sudarsana chakra here is in " Prayoga " position and is called " Prayogachakra." This temple is also under the management of the T.T.D.

Kalahasti is a famous Saivite centre and is associated with the name of Kannappar, who is believed to have obtained salvation here. The presiding deity here is Sri Kalahastheeswara (Sri means spider, Kala means cobra, Hasti means elephant). Easwara here was worshipped by the spider, cobra and elephant,. It is a Vayu Linga. His consort is Sri Gnana Prasoonamba, one of the Ashtaadasa Adisaktis. The magnificent temple of Kalahasti contains marvellous corridors.

Tiruttani is famous for its temple of Sri Subramanya. It is situated on a bare hill overlooking the town. Arunagiri and other Tamil saints have sung in praise of this shrine.

There are several other places near and around Tirupati worth a visit.

The foremost among these is Chandragiri, the ancient capital town which came into prominence during the last days of the Vijayanagar empire. It was here that the last ruler of Vijayanagar held his court. The town is situated at the foot of Chandragiri hill adjacent to the Tirupati hill. In the Vijayanagar capital at Chandragiri are the two buildings known as the " Mahals."

There is another approach to Tirumala from Chandragiri which is 5 kms. from the village. This approach is short but steep.

Among other places which may be visited is Sholingar where there are two temples on the twin hills dedicated to Yoga Narasimha and Yoga Anjaneya (Hanuman).

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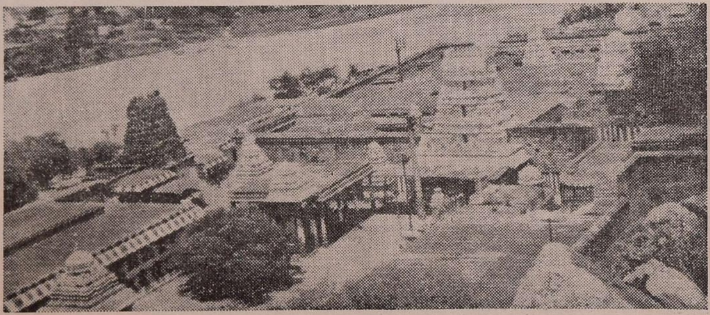


A bird's eye view
of
Sri Kalahasti Temple

FACILITIES FOR STAY AT TIRUMALA

TIRUMALA temple is unique. Literally thousands of pilgrims visit this temple almost every day of the year and the number swells up to more than thirty-five thousand on festival days. As the temple is on top of a hill, the climate is pleasant almost throughout the year.

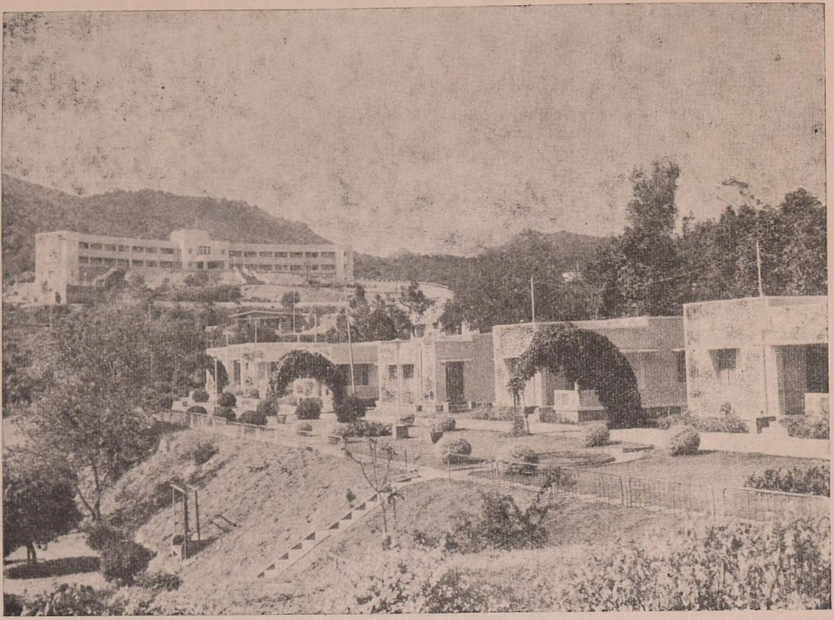
The Tirumala-Tirupati Devasthanams have made all possible arrangements for the convenient stay of pilgrims at Tirumala and for the darsan of Lord Venkateswara. In spite of these facilities, the Devasthanams are distressed to note that several pilgrims fall a prey to unscrupulous touts (dalalis) who exploit the pilgrims' piety and ignorance for purely personal gains. Pilgrims are therefore advised to contact the Central Reception Office of the Tirumala Tirupati Devasthanams just near the bus stop. All the information about accommodation, Darsan timings, Arjitha sevas, Arjitha Utsavams, fulfilment of vows, etc., can be had from the Reception Office. Pilgrims can buy a copy of 'Information to Pilgrims to Tirumala' published by the T. T. D. and sold for only 25 Ps. This handy booklet gives full information on all these aspects.

The T. T. D. wish to request the public not to be led away by the promises of cheap accommodation, easy darsan etc., of unscrupulous touts.

The T.T.D. have a number of Choultries in Tirumala where pilgrims are provided with free, unfurnished accommodation strictly on first-come-first-served basis. Those who desire to have paid furnished accommodation should normally have reserved the accommodation and should carry with them the receipt for the Money Order or Bank Draft receipt for the advance payment and/or the Reservation card issued by the T.T.D. Tirumala Reception Officer. The Reservation Card will indicate the particular Enquiry Office where the accommodation is reserved. If the pilgrim does not know the location of the Enquiry Office which he should contact, the Central Reception Office will readily give him the necessary guidance. When he goes to the appropriate Enquiry Office, he will be allotted the accommodation reserved for him.

If he has not reserved accommodation, he will have to wait till accommodation is available.

Free Choultry, Tirumala



A view of the cottages with Guest house in the back-ground

The position with regard to availability of accommodation will be announced over the public address system near the Central Reception Office once in every few minutes.

The pilgrims can get utensils from the Enquiry Office against a nominal deposit of Rs. 25/– which will be refunded to them when the articles are returned at the Enquiry Office.

The T.T.D. cottages etc., are electrified and are provided with protected water supply. Those pilgrims who wish to cook their own food can do so. Provisions can be bought from the T. T. D. Co-operative Stores near the temple.

The T.T.D. run several canteens in Tirumala where hygienic vegetarian food is available at reasonable prices.

KALYANAKATTA

Kalyanakatta is the place where pilgrim-devotees fulfil their vow of tonsure. Thereby they surrender their ego at the feet of Lord. The T.T.D. is running three Kalyanakattas at different places at Tirumala for the benefit and convenience of the pilgrims. The T. T. D had taken steps to bring together and organise a Barbers' Sangham in 1946 and now from 1975 the barbers have all been brought under the administrative control of the T. T. D. The charge for tonsure in the Kalyanakatta is Re. 1–00 and at the cottages it is Rs. 1–25. The pilgrims are requested to have tonsure done in the T.T.D Kalyanakattas and thus fulfil their vows.

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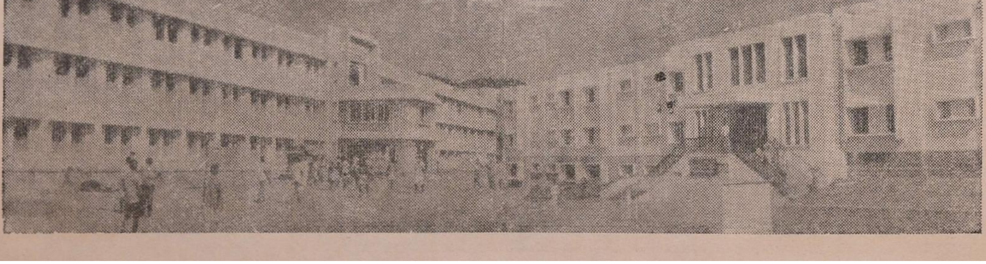
A view of the Choultries at Tirumala (Free Accommodation)



DARSAN OF LORD VENKATESWARA

PILGRIMS bathe in the Pushkarini and worship Sri Varaha Swamy in His temple before they go to worship Lord Venkateswara. That is the *sampradaya* for the worship of the Lord. The temple doors are opened early in the morning for Suprabhatam, at about 3–00 A.M. Darsan normally starts at 3–30 A.M. The temple remains open throughout the day till Ekanta Seva at about 11–30 P.M. Pilgrims are allowed free darsan for almost 14 hours per day out of 20 hours when the temple is open. The Tirumala Tirupati Devasthanam authorities have made elaborate arrangements for helping the pilgrims to proceed for the darsan in a queue. Convenient, hygienic sheds are provided for the pilgrims to sit and fans overhead are provided in these queue sheds. Arrangements are being made to provide a Queue Complex stadium for pilgrims to be conveniently seated and entertained until they proceed for Darsan.

The queue passes along a well-guarded enclosure. As the pilgrims enter the Sanctum Sanctorum through the Mahadwaram, round the present Kalyanamantapam along the Dhwajastambham, round the Varadaraja Swamy Shrine and the Bangaru Vakili, the devotees' cries of 'Venkataramana, Edukondalavada, Apadamokkulavada! Vaddikasulavada! Balaji, Govinda' reverberate in the air and sanctify the atmosphere. The electrifying effect one gets at the sight of Lord Venkateswara, the Kaliyuga Varada, cannot be described. It can only be experienced.

The temple's share of the Anna prasadams offered to the Lord are distributed free to every devotee when he comes out in the queue after darsan.

The Devasthanams realise that it may not be possible for some people, for reasons of health or for want of time, to wait for darsan in the long queue. Special darsan tickets are therefore provided. The pilgrim can buy the tickets from the Vijaya Bank counter opposite the temple at all times at the rate of Rs. 25/- per head which will enable him to join the queue near the Dhwajastambham and have the darsan of the Lord in about ten minutes.

Special facility for the old and disabled

Wheeled chairs will be made available at the Enquiry Offices on payment of Rs. 1–50 to the disabled pilgrims to enable them to have Darsan of the Lord.

A view of the queue for darsan.

ARJITHA DARSANAMS

In addition to the free Sarva Darsanam for about 14 hours on most days five other Darsanams are available to devotees:

SPECIAL DARSAN: Tickets for this Darsan are available at Rs. 25/- for one person. The ticket-holder can join any darsan queue near the Dhwajastambham and can have darsan of the Lord quickly instead of waiting in the queue-sheds and joining the general queue.

TOMALASEVANANTARA DARSAN:— This is for the darsan of the Lord after the Tomala Seva *i.e.*, the service of decorating the Lord with flower garlands. This will be around 6–00 a.m. daily except on Fridays. Tickets are available at Rs. 4/- for one person.

ARCHANANANTARA DARSAN:— This is for the darsan of the Lord after Sahasranama Archana every day when the Lord is propitiated by ritualistic recitations of the sacred Venkateswara Sahasranama. *i.e.*, worship, with the invocation of 1008 appellations of the Lord. This will be around 7–30 a.m. except on Fridays. Tickets are available at Rs. 4/- for one person.

ABHISHEKANANTARA DARSAN: Abhishekam with milk, sandal, saffron paste, kasturi, turmeric, etc., is performed, to the Mula Murti on Fridays. This darsan is after Abhishekam—one will have Lord's Nija-Pada-Darsan on this occasion only. This will be around 9 a.m. Tickets for this darsan are available at Rs. 4/- for one person.

POOLANGI SEVANANTARA DARSAN:— Poolangi Seva with flower garlands is done on Thursdays. The Mula Murti is decorated only with flowers. It is only on this occasion one can have 'Netradarsan' of the Lord. This will be around 9 p.m. Tickets are available for darsan of the Lord after this seva at Rs. 4/- for one person.

EKANTA SEVANANTARA DARSAN:— This is a special darsan after Ekanta Seva in the night on every day *i.e.*, after the Lord is put to bed and before the temple doors are closed for the day. During Ekantaseva Tarigonda Venkamamba Harathi called 'Mutyala harathi' is performed before the Lord. This will be around 11–30 p.m. Tickets for this Darsan are available at Rs. 4/- for one person.

The Rs. 4/- tickets for the above Darsans can be bought from the Special Counter in the P.P.C. Queue-shed at specified timings. Special Darsan tickets can be bought from the Vijaya Bank Counter opposite the temple.

ARJITHA SEVAS

Lord Venkateswara is undisputedly the Kali Yuga Varada. Many are the people who declare emphatically that their difficulties or sorrows have been removed or ameliorated by His blessings. They make their obeisance to Him in faithful fulfilment of their vows. Devotees have the choice of several Arjitham (paid) Sevas to Lord Venkateswara.

AMANTRANOTSAVA SEVA enables the devotees to have darsan of the Lord at the time of all the three essential rituals, namely Thomalaseva, Archana and Ekantaseva. Tickets for this seva can be had for Rs. 200/-. Six persons will be admitted for each of the three darsans. The Grihastha will also be given Pongal prasadams after Nivedana.

POOLANGI SEVA is the puja to Lord Venkateswara on Thursday night about 7-00 p.m. when He is adorned exclusively with flower garlands. One can have Netra-Darsan at this seva. Tickets for this worship are available for Rs. 60/- and entitle six members of the Grihastha to have darsan of the Lord at the time of this Seva.

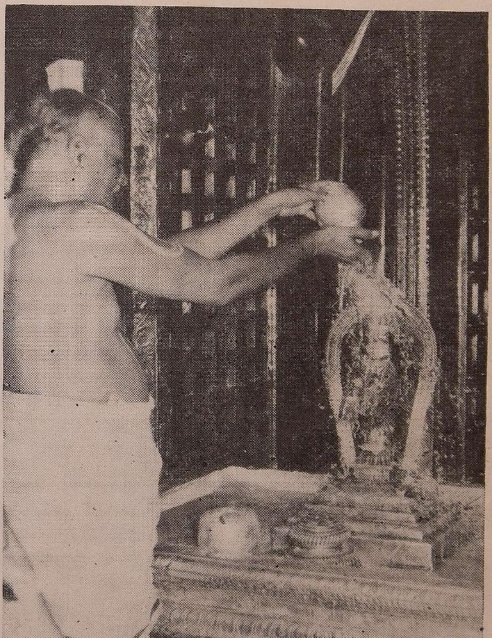
ABHISHEKAM is done to the Lord on Friday morning with milk, sandal paste, kasturi, civet, japhra, refined camphor, turmeric etc., to the accompaniment of Vedic hymns and mantras. One can have Darsan of the 'Mula Virat' in all his splendour and glory while being given sacred bath. This is the most thrilling darsan of the Lord in his 'Nija Swarupa.'

Tickets for participation in this worship are available for Rs. 450/-. Two persons with Ginne. (Abhishekam vessel with Parimalam) will be allowed Tickets for Gambura (ginne) are available at Rs. 250/- for two persons, with Ginne. Civet, Kasturi and Japhra (ginnies) tickets can be had at Rs. 100/- each and one person will be allowed on each ticket.

Abhishekam with consecrated water is one of the most sanctifying rituals in the Agamas.

Sahasrakalasa Abhishekam is a special arjitha function performed by devotees for their material and spiritual benefit.

1008 silver vessels filled with parimala teertham (pure water perfumed with sandal paste etc.) are placed on a bed of paddy. They are consecrated



by the chanting of Vedic hymns and Mantras and by performing Homams. Abhishekam with the consecrated teertham is then performed according to the Agamas to Bhoga Sreenivasa, Malayappa Swamy, His Consorts and to Sri Vishwaksena. The Abhishekam and Homam are performed in the Mukha Mandapam. This is the only occasion when Bhoga Sreenivasa Murti crosses Bangaru Vakili. Even on this occasion the silk cord linking the Bhoga Sreenivasa Murti with the Dhruva Beram is maintained.

Sahasrakalasa Abhishekam is an Arjitha function performed on Wednesdays only. Tickets are available at Rs. 2,000/-. Ten members are allowed. The party will be given Prasadams besides Vastra Bahumanam at the end of the function.

Grihasthas who wish to perform Sahasrakalasa Abhishekam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati together with a Demand Draft for Rs. 2,000/- drawn in his favour.

TIRUPPAVADA SEVA

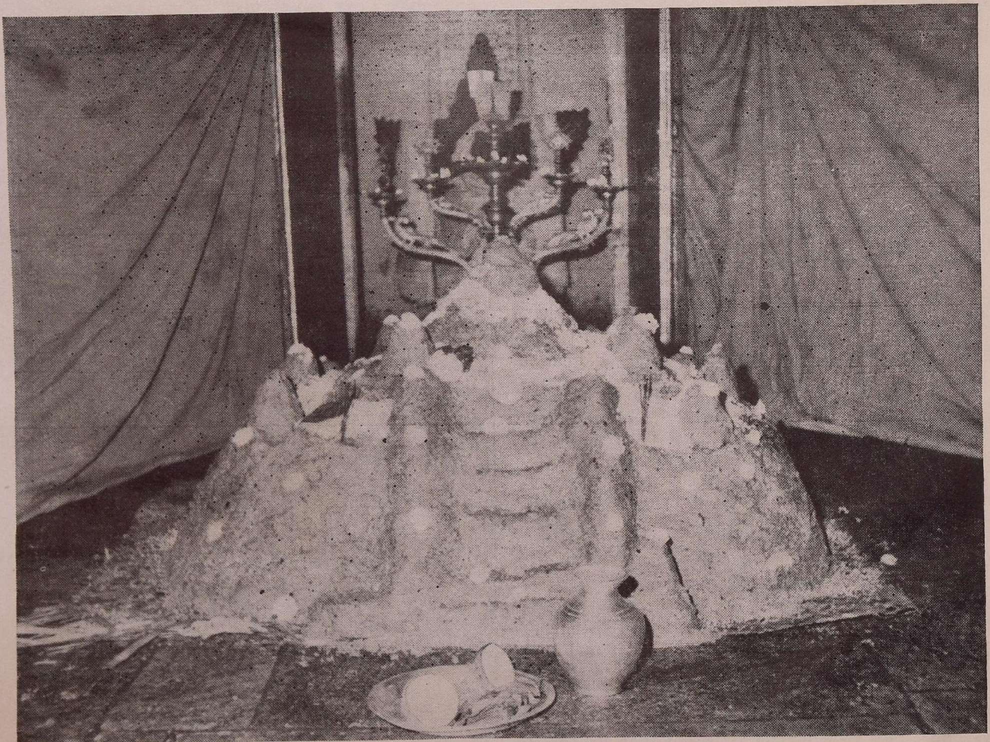
Sreenivasa is the abode of all well-being, spiritual as well as material.

Many devotees take vows and fulfil them by performing Tiruppavada Seva. This worship consists of cooking a large quantity (six bags) of rice as Pulihora and offering it to the Lord along with other sweet preparations such as payasam, laddu, jilebi, thenthola, appam, etc. The cooked food is heaped up in Mukha Mandapam to take definite customary pyramidal trapizoid shape and the delicacies are deposited thereon with coconuts, flowers, sandal paste, kumkumam, deepam, etc., and is offered to the Lord with appropriate Mantras.

Tiruppavada is an Arjitha Seva conducted on Thursdays. Tickets for this Seva are available for Rs. 4,000/-. Immediately after the neivedyam of the food to the Lord, the Grihastha and his party can have darsan of the Tiruppavada and the Mula Murti.

The party will be given prasadams, besides Vastra Bahumanam at the end of the function.

Grihasthas who wish to perform Tiruppavada Seva must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 4,000/- drawn in his favour.



KALYANOTSAVAM

The Kalyanotsavam or the Wedding Festival is perhaps the most popular among the Arjitha Utsavams. The marriage of Lord Venkateswara with Sri Devi and Bhu Devi is celebrated according to Hindu Sampradaya including recitations of the family lineage of the Lord and His Brides, (i.e. pravara) Mangala Sutra Dharana, performance of Homam, offering of Havis, presentation of clothes, exchange of flower garlands between the Lord and His Brides etc. The function is held between 2 p.m. and 4 p.m.

Tickets for participation of 10 persons in this function are available at Rs. 1,000/- and must be booked in advance. After the function is over, the party will be given Vastra Bahumanam, Sripadarenu and prasadams. The party will also be allowed for Darsan of the Mula Murti.

This function will be held on all days except on certain stipulated festival days.

Grihasthas who wish to perform Kalyanotsavam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 1,000 drawn in his favour.

VASANTOTSAVAM

Devotees can perform Vasantotsavam to Lord Venkateswara as an Arjitha Utsavam by prior arrangement. Vasantotsavam is associated with the springing of new life during which ritualistic Panchamrita bath is given to the Utsava Murti and His Consorts.

The Utsavam can be celebrated on payment of Rs. 2,000/-. Prasadams and Vastra Bahumanam will be given to the party after the function and 15 persons will be allowed for darsan.

Grihasthas who wish to perform Vasantotsavam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 2,000/- drawn in his favour.

UNJAL SEVA

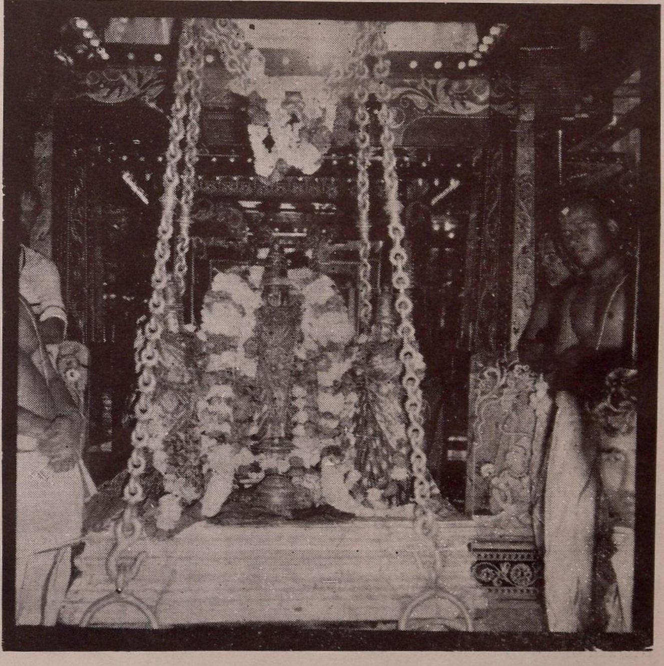
Unjal Seva is conducted daily in Tirumala in the Aina Mahal (Hall of Mirrors) in the evenings at about 6-30 p.m.

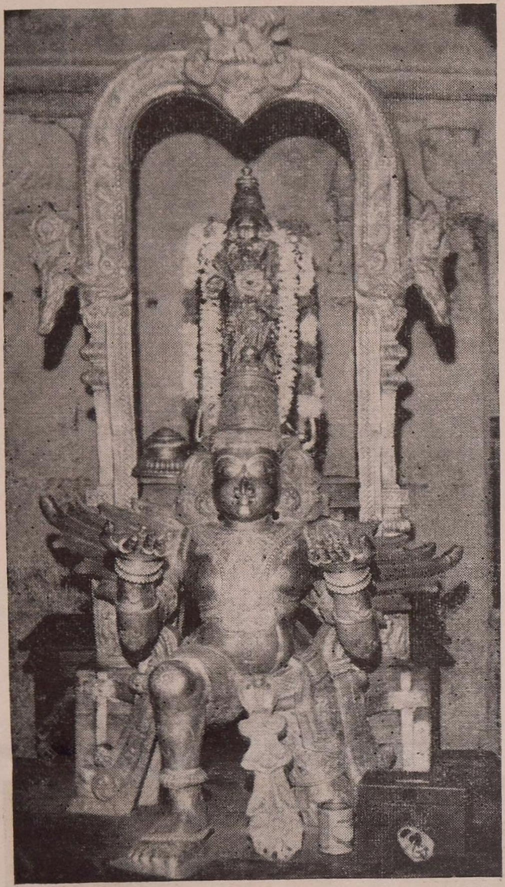
The Utsava Murti with full ornaments is placed on a gaily decorated Unjal along with His consorts. Gandha and Chamara Upacharas are done and the Unjal is swung slowly to the accompaniment of Vedaparayana, music, etc.

Grihasthas can participate in this function by purchasing tickets for Rs. 1,000/-. Six members can attend and after the Seva a gold pendant weighing about 5 grams with Lord's image thereon and Vastra Bahumanam will be presented to the Grihastha. Darsan of the Mula Murti will also be arranged for the party.

Grihasthas who wish to perform Unjal Seva must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 1,000/- drawn in his favour.

Arjitha Unjal Seva





Arjitha Garuda Vahanam

Devotees can perform Brahmotsavam to Lord Venkateswara on all days except on certain stipulated festival days.

During this Arjitha festival the Brahmotsavam is done in an abridged manner within the temple precincts. The Malayappa Swami with His Consorts is worshipped in the Kalyana Mantapam with Vedic mantras and rituals and mounted on all the Vahanams—Pedda Sesha, Small Sesha, Hamsa, Simha, Muthya Pandiri, Kalpa Vriksha, Garuda, Hanumantha, Elephant, Surya Prabha, Chandra Prabha, Aswa and Sarva Bhupala. Harathi is done to the Lord on each of the Vahanams.

Tickets can be had in advance at the rate of Rs. 750/- for 6 persons. The participants will be admitted for darsan. At the end of the Utsavam Vastra Bahumanam and prasadams will be given to the Grihasthas and the party will be allowed for darsan of the Mula Murti.

ARJITHA BRAHMOTSAVAM

Grihasthas who wish to perform Brahmotsavam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati together, with a Demand Draft for Rs. 750/- drawn in his favour.

ARJITHA TEPPOTSAVAM (Float Festival)

In addition to the three-day Teppotsavam conducted once a year, a Float Festival is also conducted every week, on Tuesdays, to enable pilgrims to see the Lord on Tirupalli Odai (Float) more conveniently and more often. Grihasthas (devotees) can participate in the conduct of this festival by paying Rs. 1,500/-.

Every Tuesday, after the other Arjitha Utsavams are over, Sri Malayappa Perumal, the Utsava Murti, along with Sri Devi and Bhu Devi will be brought to the Ranga Mantapam, beautifully decorated and adorned. Grihasthas who wish to participate in this festival, will be given Sankalpa here. The Deities will then be taken in a procession accompanied by Mangala Vadyam and Veda Parayanam along the four streets around the temple. When the Deities arrive at the eastern side of the Swami Pushkarini, they will be placed on the beautifully decorated float in the Pushkarini. The Archakas, Paricharakas, the Veda reciters and the Mangala vadyam players will accompany the Deities in the float. The Grihasthas participating and paying for this seva will be seated at a vantage point on the bank of Pushkarini under a pandal.

The float with the Deities will be taken round in the Pushkarini after Mangala Harathi thrice to the accompaniment of Nadaswaram music and Veda Parayanam.

After the three rounds a sweet preparation will be offered to the Lord as Neivedyam. After Mangala Harathi to the Lord and His Consorts, the participating grihastha will be given a gold pendant weighing about 5 grams with the Lord's image embossed on it. He will also be given Vastra bahumanam and neivedya prasadam. After a further Mangala Harathi, the Lord and His Consorts will be taken in a Tiruchi to the Vahana Mantapam.

Each Grihastha and his family (not more than a total of 10 members) will be then allowed for the Lord's Darsan.

Grihasthas who wish to perform Teppotsavam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 1,500/- drawn in his favour.

KOIL ALWAR TIRUMANJANAM

The Agamas recognise the value and need for hygienic atmosphere in the places of worship. In keeping with these Agamic traditions a sanitary and purificatory function takes place in Garbha Griham as well as in the temple precincts. This is Koil Alwar Tirumanjanam.

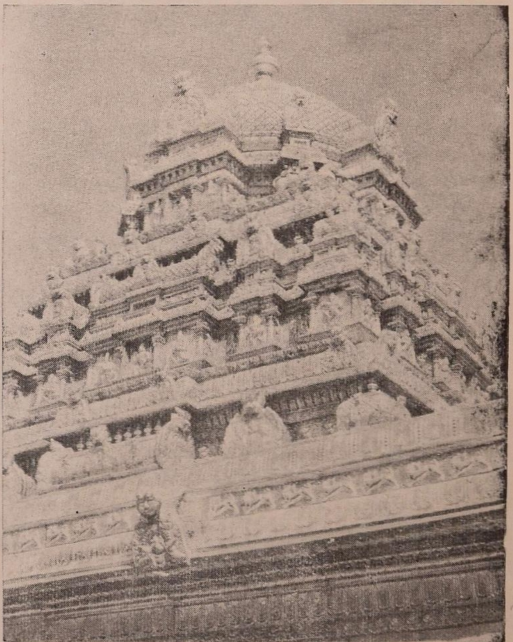
During this ceremony all the Murtis and other articles including the deepam are removed from the sanctum sanctorum and the Mula Murti is covered with water-proof covering. The entire sanctum, including floors, ceilings and walls, are then cleaned and brushed well with plenty of hot water. The whole place is then smeared thickly with kumkumam, camphor, sandal paste, saffron, turmeric etc. as disinfectant. The covering of the Mula Murti is then removed and the Deities, deepam and the other articles are replaced inside. Purificatory pujas and Neivedyams are then offered to the Deity.

This ceremony is conducted four times in a year on a convenient day: (1) before Ugadi (Telugu New Year day), (2) before Mithuna-Kataka Sankramana day (Anivara Asthanam), (3) before Vaikunta Ekadasi Day and (4) before annual Brahmotsavam.

Tickets for the performance of this Seva are available at Rs. 1,745/-. Ten persons are allowed for darsan on this ticket. At the end of the function the party will be given prasadams. Darsan of the Mula Murti will be arranged for the party. This seva is performed between 8–00 a.m. and 12 noon after the daily puja.

Grihasthas who wish to perform Koil Alwar Tirumanjanam must write in advance to the Executive Officer, Tirumala Tirupati Devasthanams, Tirupati, together with a Demand Draft for Rs. 1,745/- drawn in his favour.

Ananda Nilaya Vimanam



Neivedya Prasadams (Cherupus)

Many varieties of Neivedyams are offered daily to the Lord. Devotees can participate in these offerings. Details of the prasadams and the charges are given below:

Annaprasadams: (*Kalu-sola*)

		Rs.
Dadhyodanam	..	40—00
Pulihora	..	50—00
Pongali	..	55—00
Chakkera Pongali	..	65—00
Sakarabhat	..	90—00
Kesaribhat	..	85—00
Payasam	..	85—00
Seera	..	155—00

Padula Prasadams:

Appam	..	230—00
Laddu	..	450—00
Vada	..	250—00
Poli	..	225—00
Dosai	..	100—00
Thenthola	..	200—00
Sukhiyam	..	200—00
Jilebi	..	450—00

After Neivedyam to the Lord the Grihasthas who participate will be given prasadams. Those who participate in the offerings of 'Padula prasadams' will be given 30 numbers of the prasadams they offer.

One word of caution to pilgrims

The Devasthanams wish to inform pilgrims that Devasthanams Laddus, after offering to the Lord are being sold by the T.T.D. only in two places—inside the temple at 'Vagapadi' and at the Devasthanam counter opposite the temple in the thousand pillar mantapam hall. The Laddus are now being sold packed in polythene covers. The price is Rs. 2-50 each. The Laddus sold in any other place are not genuine Devasthanam Laddus.

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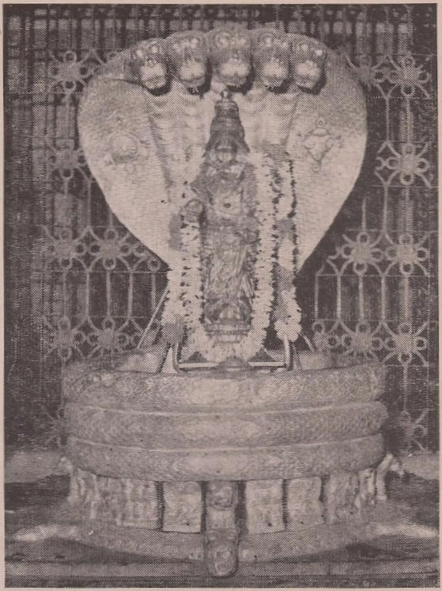
Arjitha Vahanams and Nitya Sevas

Many devotees take a vow to worship the Lord mounted on one or the other of His Vahanams. The various rates for Seva of the Lord on Vahanams including Harathi are given below:

		Rs.
Sarvabhupala with Vajrakavacham	..	73—00
Golden Garuda, Kalpa Vriksha, Big Sesha, Surya Prabha and Sarva-bhupala	..	63—00



Sesha Vahanam

Silver Garuda, Small Sesha, Chandra Prabha, Gaja, Aswa, Simha, Hamsa and Hanumantha	..	33—00

One Vada or one Manoharam will be given to the Grihastha for each Utsavam.

Devotees can arrange for the performance of Harathi and Archana to Lord Venkateswara daily, on all the days of the year. The rates per annum are:

		Rs.
Nityakarpoora Harathi	..	21—00
Nityanavanita Harathi	..	42—00
Nitya Archana	..	42—00

A payment equivalent to two year's schedule has to be made in the first instance so that one year's offering is always paid in advance so as to ensure the performance of Harathi or Archana without interruption.

THE TEMPLE AND ITS LAY-OUT

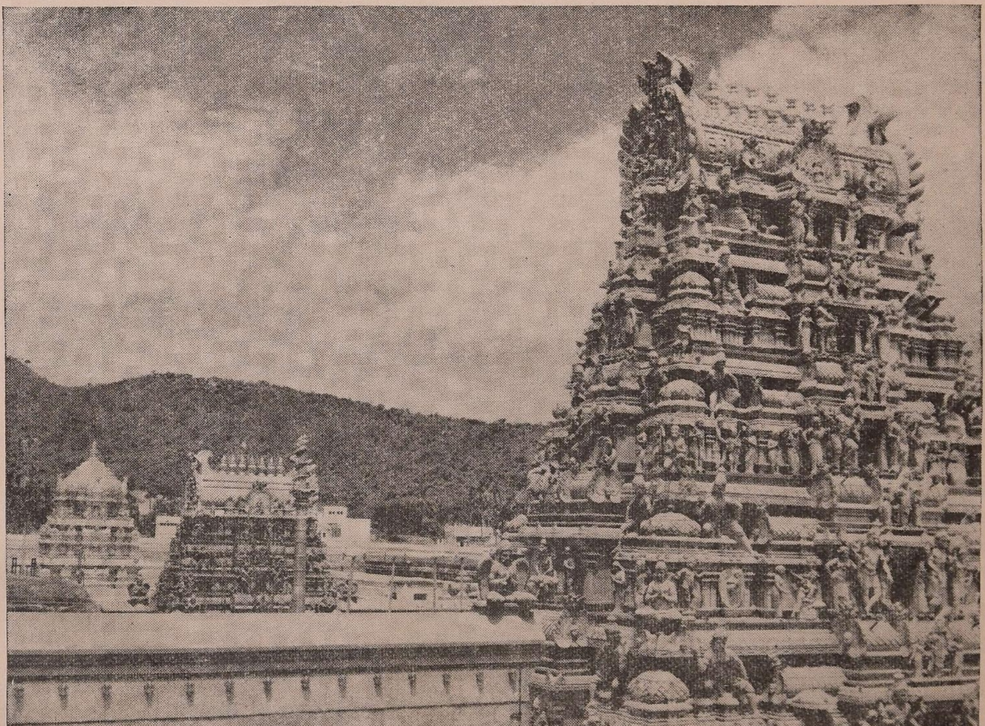
THE main temple is a masterpiece of Dravidian architecture with its Gopuram or main tower facing the east. The Vimana over the sanctum sanctorum is covered with gold plate and is known as " Ananda Nilayam " (Abode of Joy).

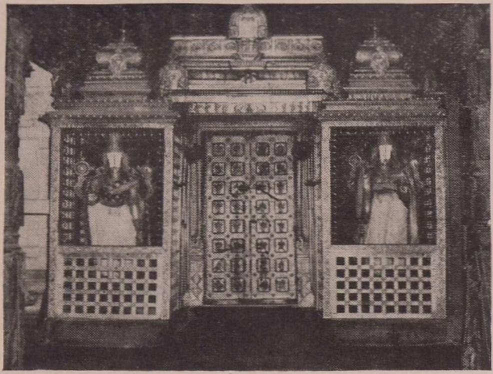
The temple consists of three Prakarams or enclosures. The first is the Sampangi Pradakshinam which is the outermost gate. On entering the gate, to the right, resting against the prakara are three beautiful statues of Sri Krishnadevaraya and his two queens, Tirumala Devi and Chinna Devi. On the left side there is Kalyanamandapam in which 'Vahanams' are kept. The Arjitha Utsavams like Brahmotsavam, Vasantotsavam etc., and the daily Kalyanotsavam are conducted in this mandapam. There is also a copper statue of (Lala Khamaram) Todarmal (Minister of Akbar) with his mother Matha Mohana De and his wife Pitha Bibi. You can find the most imposing Tirumalaraya Mantapam specially built by Tirumala Raya. The Lord holds His Asthanam here during the annual Brahmotsavam. The Dhwajastambham, a pillar covered with gold plate, is also there. In front of it is the Bali Peetam. In the north-west corner of this Sampangi pradakshinam there is the sacred spring 'Virijanadi'. It is said that a sip of this spring water dispels evil spirits.

The second enclosure is the Vimana Pradakshinam. The kitchen (Potu) presided over by the Lord's foster-mother Vakula Devi, Bangarubavi (the well from which water is taken for preparation of Annaprasadams in the Potu), Yagasala (where homam is done daily at the time of Archana to Lord) the old Kalyana Mantapam and the rooms where the vahanams and parimalams etc., are kept, are in this enclosure. There are also shrines of Varadaraja, Ramanuja, Senadhipathi, Yoga Narasimha and Garuda in this enclosure. On the northern side from a raised platform one can have darsan of ' Vimana Venkateswara ' on the Ananda Nilayam.

The innermost enclosure is called the Vaikunta Pradakshinam which is always kept closed and is opened only on the Vaikunta Ekadasi day, the 11th day in the bright fortnight of the month of Dhanus (December-January).

Aerial View of Sri Venkateswara Temple, Tirumala





Bangaru Vakili

The doors of the gate leading into the sanctum-sanctorum are covered with gold plates and therefore the gate is called ' Bangaru Vakili ' or the golden gate with ' Jaya ' and ' Vijaya ' on either side. The Pavilion in front of this is the Mukha Mantapam. The Hundi (Koppera) is here on the left side in a separate enclosure, crossing Bangaru Vakili, we enter Snapana Mantapam, then Ramar Medai and then Sayana Mantapam. We are now at 'Kulasekhara padi.'

On entering the Sayana Mantapam, we are in the presence of the Lord and we get a most inspiring and thrilling sight of the main Deity, Lord Venkateswara. The Lord's image is in the ' sthanaka ' or standing pose and on a high lotus pedestal. It has four arms. The upper right arm holds ' Sudarsana Chakra' and the upper left arm holds the Conch (Panchajanya). The lower right hand is in ' Varada-hasta-pose ' while the lower left hand is in ' Katyavalambita pose.' This pose is a reminder to the devotees and worshippers that for those who worship the Lord's feet their ' Samsara-sagaram ' will only be knee-deep and they will be blessed and protected. On the chest of the Lord there are Lakshmi and Padmavathi. In the garbha-griha besides ' Mula-varulu,' there are the images of the four other manifestations of Lord Venkateswara viz.,

(i) The ' Utsava-Murtis' (also known as Malayappa Perumal with Sri Devi and Bhudevi *i.e*, with Ubhaya-nancharulu);

(ii) Sri Bhoga - Srinivasa Murti said to be as powerful as the Dhruva Murti;

(iii) Koluvu or Darbar Srinivasa Murti; and

(iv) Ugra-Srinivasa Murti.

In the garbha-griha, in addition to the above ' pancha ' murtis there are—

(i) Sri Rama, Sita and Lakshmana; and

(ii) Sri Krishna and Rukmini.

The ' parivaram ' of the Lord is on the left side in Ramar Medai - *i.e.*, Vishwaksena, Anantha and Garuda, and the parivaram of Sri Rama, namely Sugriva, Angada and Hanumantha, are on the right side in Ramar Medai.

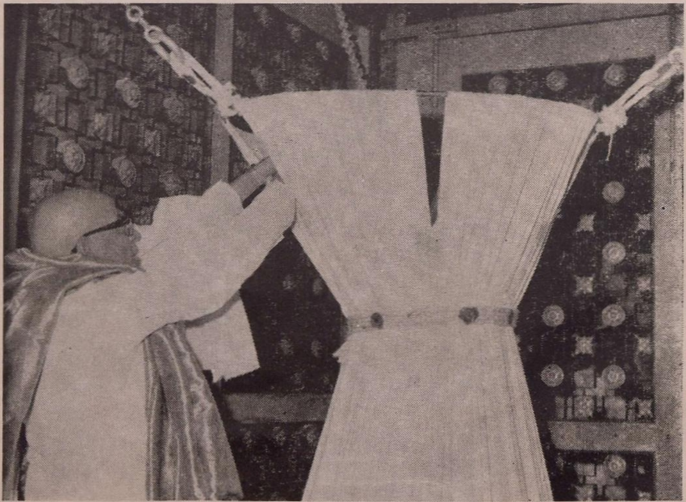
Offerings—How to make them

Devotees who bring offerings to Sri Venkateswara, have to deposit them in the Hundi. It is kept near the Bangaruvakili. It is easily accessible to devotees. Valuable ornaments, jewels etc., may be deposited in this Hundi or can be handed over to the Officer - in - charge or Parapatyadar from whom a receipt can be obtained. This type of offering is called ' Nafargathi Kanuka.' If the ornaments or jewels are meant to be used for the decoration of the Deity a sum equal to the value of the offerings is to be deposited with the Devasthanams, and a receipt should be obtained. This is known as 'varthana' offering. It is only then that they will be used to adorn the Deity. Not infrequently do we see a grateful devotee offer everything on her body, known as ' Niluvu Dopidi,' including the sacred Mangalasutra to the Lord in fulfilment of her vow.

Besides this there is another Hundi near Akhandam outside the temple.

The Tirumala Tirupati Devasthanams have pleasure in informing that all donations made to the Tirumala-Tirupati Devasthanams for carrying out their charitable activities have been exempted from Income-Tax under Section 80. G of the Income Tax Act of 1961.

The Lord's Hundi



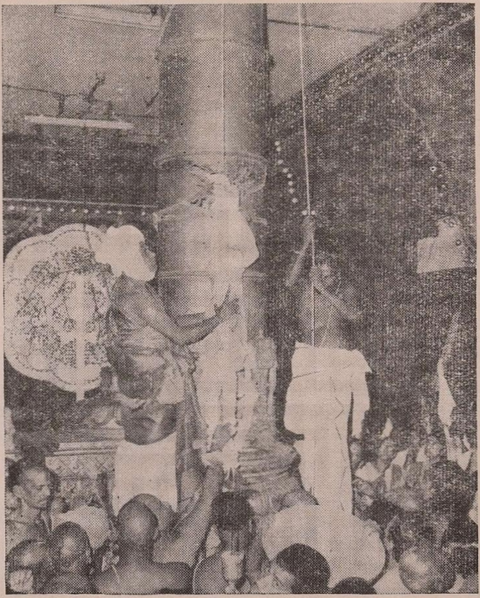
THE Tirumala temple has festivals almost every day of the year. Details of some of the important festivals are given here:

Brahmotsavam

The annual Brahmotsavam at Tirumala is conducted for nine days in Purattasi month (September/October) coinciding with the Navaratri festival. It was originally started and conducted by Brahma, the Lord of creation. This is celebrated for a period of 10 days counted from the day of 'Ankurarpanam' to the day of Avabhrithotsavam.

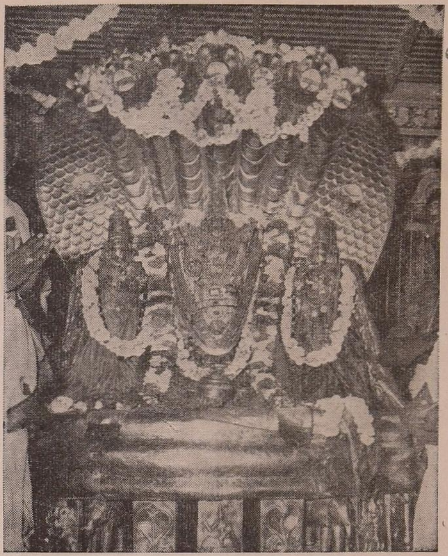
On the day before Sravana tithi (star) day Ankurarpanam (sowing Navadhanya seeds in sacred pots called 'palikas') is done.

The festival proper commences with Dhwaja-arohanam—the hoisting of the flag of the Lord with Garuda symbol.



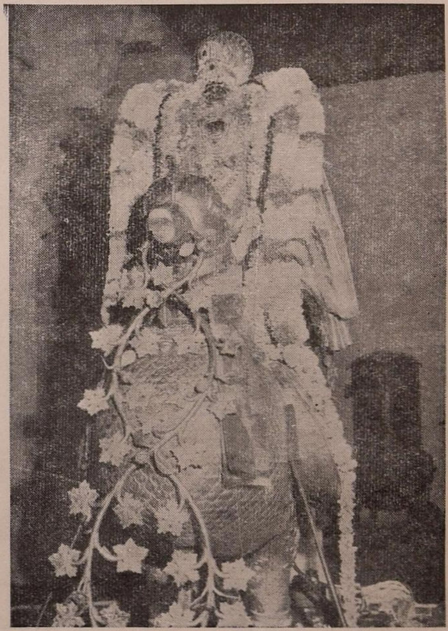
Dhwajarohanam

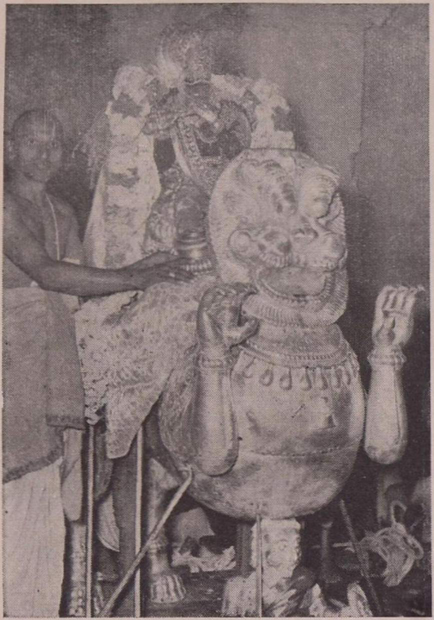
The main festival is conducted for nine days according to the Sastras and Agamas. The deity is taken round the four Mada streets twice every day on all the nine days. Each procession is on a different vahanam - Big Sesha on the first day evening, Small Sesha and Hamsa on the second day, Simha and Muthiapupandili on the third day, Kalpa Vriksha and the Sarva Bhupala on the fourth day, Dantha-pallaki with Lord as Mohini and the Garuda on the fifth day, Hanumanta and Gaja on the sixth day, Surya Prabha and Chandra Prabha on the seventh day, Ratha and Aswa on the eighth day and Tiruchi on the nineth day. The festival concludes with Avabhritha Snanam (Chakrasnanam) and Dhwaja Avarohanam.



Sesha Vahanam

Hamsa Vahanam

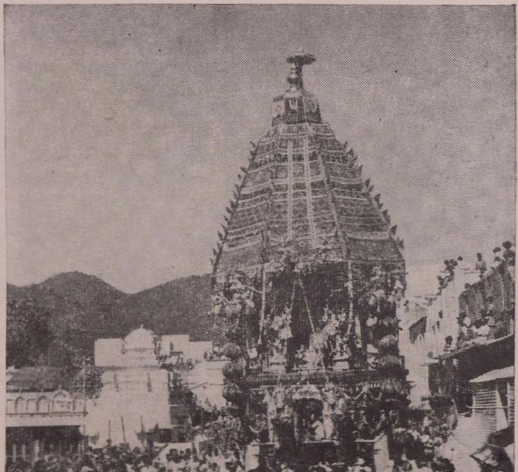




Simha Vahanam

Garuda Vahanam

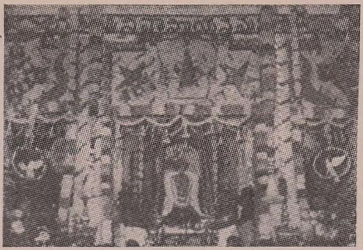
Rathotsavam



The Garudotsavam on the fifth day night, and Rathotsavam on the eighth day are more pompous and splendorous and they attract a very large number of devotees. At the time of procession on Garuda Vahanam the processional diety is specially decorated with the Makarakanti Haaram and Lakshmi Sahasranaamahaaram of the Dhruva Murti. And the flower garlands come from Sri Andal temple at Srivilliputtur and new umbrellas come all the way in procession from Madras.

The Rathotsavam (*i.e.*, Car Festival) is the most splendorous one. The decoration to the chariot with the splendour of the Lord seated therein is a feast to the eyes.

On the 10th day the Utsava Murti with Ubhayanancharulu is taken in a Tiruchi Vahanam to Varahaswamy Temple. Abhishekam with parimalams, honey, curds, coconut water, sandal paste, turmeric paste, panchamrutam etc. are made to the Lord and His consorts. After the abhishekam the Sudarsana Chakram of the Lord is ceremonially immersed in the Pushkarini. This function is called Chakrasnanam. A bath in the Pushkarini simultaneously with the Lord's Sudarsana Chakram is considered to be auspicious. At that time the pilgrim devotees plunge into Pushkarini. On the 11th day evening the procession of the Lord will be anti-clockwise (apradakshinam) and this is known as Back Savari which was introduced during the Carnatic Navab's regime. On this day the Lord goes to Anandalvar garden and holds Asthanam there.



Unjal Seva

Unjal Seva is performed every day before the night procession in the unjal mandapam outside the temple exquisitely decorated with flowers.

The entire utsavam is conducted according to the Sastras. Learned vedic scholars from far and near are invited to Tirumala on this occasion. Similarly, scholars well versed in the Puranas and Itihasas are invited to Tirumala and they give religious discourses in the Arsha Samskriti Sadas. Musicians and instrumentalists from all over the country come on invitation to Tirumala and hold several performances.

The normal Arjitha Sevas (except Brahmotsavam) such as Sahasrakalasa Abhishekam, Tiruppavada, Koil Alwar Tirumanjanam, Vasantotsavam, Kalyanotsavam, Unjal Seva etc., will not be held during this festival. Devotees can participate in the Brahmotsavam by buying tickets at Rs. 750/- (for 6 persons).

Such participants will be given the Vratham on the first day of the Brahmotsavam with Sankalpa. There will also be the investiture of each participant with the silver wand.

Devotees can also participate in the Utsavams by performing the Arjitha Vahanams on the appropriate days on payment of the scheduled fees as given below:

Sarvabhupala with Vajrakavacham	..	Rs. 73—00
Golden Garuda, Kalpa Vriksha, Big Sesha, Surya Prabha and Sarvabhupala without Vajrakavacham	..	Rs. 63—00 each.
Silver Garuda, Chinna Sesha, Chandra Prabha, Gaja, Simha, Aswa, Hamsa and Hanumanta	..	Rs. 33—00 each.

Navarathri Brahmotsavam at Tirumala

The Annual Brahmotsavam at Tirumala normally takes place during the month of Kanya, but when there is an extra month reckoned on the basis of the movement of the moon, Brahmotsavam is conducted twice, both in Simha and in Kanya months. This occurs once in three years.

Lord's Aswa Vahanam

Dhanurmasa Utsavam

This festival is celebrated during Dhanurmasam every year. In the early morning of the day, Archakas, Jiyyangars, Vaishnava Bhagavatars and others go round the Vimanam and come to the Bangaruvakili. When the doors are opened the Jiyyangars and Ekangis proceed to the interior while the Vaishnava bhagavatars stay back and recite the "Tiruppali Ezhuchi" the divyaprabandham composed by Tondaradippodi Alwar. At the time of Sahasranamarchana, the Lord is worshipped with Bilva leaves and even the offerings of the day are different from the usual offerings. At the time of Sattumorai the first Pasuram of Andal's *Tiruppavai* is recited. During this Utsavam the Mulavirat is decorated with a golden parrot on the right side of His chest, the seat of Sri Devi. At the time of

Chakrasnanam

Ekanta seva Lord Krishna's image is bathed in warm, scented water and put to bed. These special rituals are continued throughout the thirty days of Dhanurmasam.

Float Festival (Teppotsavam)

This was also instituted by Saluva Narasimha. It is a festival of 5 days. The presiding dieties are:—

1st day	..	Lord Krishna in the Navanita Nritya pose.
2nd day	..	Sri Rama.
3rd to 5th day	..	Utsava Murthi with his Consorts Sri Devi and Bhoo Devi.

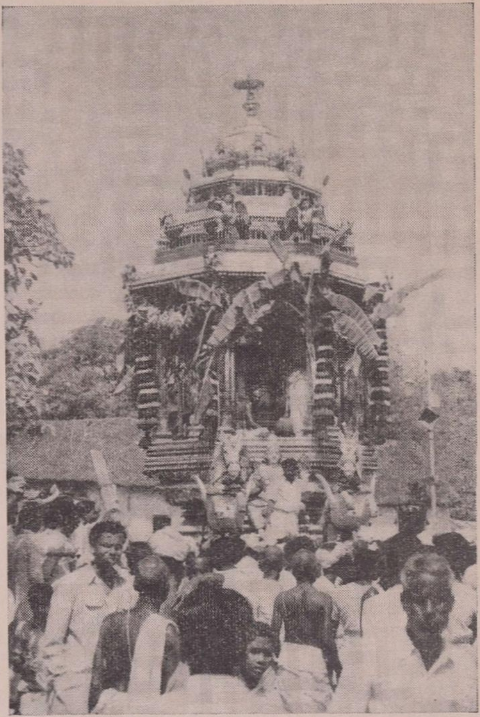
The presiding deities are daily decorated and taken in procession in the Pushkarini on a decorated Float (Teppa).

Vasantotsavam

Vasantotsavam is a three day festival conducted in Tirumala on Trayodasi, Chaturdasi and Pournami in the month of Chaitra (Chittirai).

On the first day, Sri Malayappa Swamy with His Consorts, Sri Devi and Bhudevi is taken in procession on the golden Tiruchi and brought to the Vasanta Mantapam, where Abhishekam is performed.

On the second day, Malayappa Swami along with His consorts is taken round in procession on a silver chariot and taken to Vasanta Mantapam for Abhishekam.

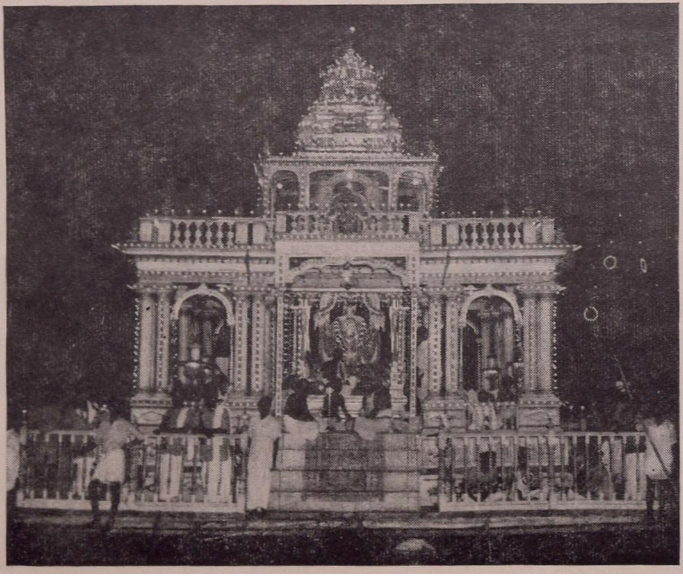


Silver Car

On the third day, Sri Malayappaswami with His Consorts Sri Devi and Bhu Devi, Sri Rama with Sita, Lakshmana and Anjaneya and Sri Krishna with Rukmani and Satya Bhama are all taken out in separate Tiruchis in a procession and brought to Vasanta Mantapam, and abhishekam is performed to all the deities simultaneously.

In the evening all the ten deities fully decorated will be taken out in procession simultaneously. This procession is a grand sight and it is considered to be an occasion of great merit to witness this festival where Rama of the Treta Yuga, Krishna of Dwapara Yuga and Sri Venkateswara of Kali Yuga are in one procession blessing the devotees.

Teppotsavam



*

Lord Venkateswara and His consorts duly decorated with Pavitrams.

Pavithrotsavam

The annual Pavithrotsavam of Lord Venkateswara is held at Tirumala for three days from the Dasami of the Sukla Paksha in the month of Sraavanam (August/September). The object of this festival is expiation of the sins of omission and commission arising in the daily worship and other religious rites performed in the temple. It is therefore a purificatory ceremony. Thereby the divine energy which permeates from the holy temple is recharged by the recitation of Mantras, Vedas, Puranas, Prabandhams etc. and by the performance of the Homams. The deity is decorated with Pavithram garlands dyed in five colours looking like a garland of beads.

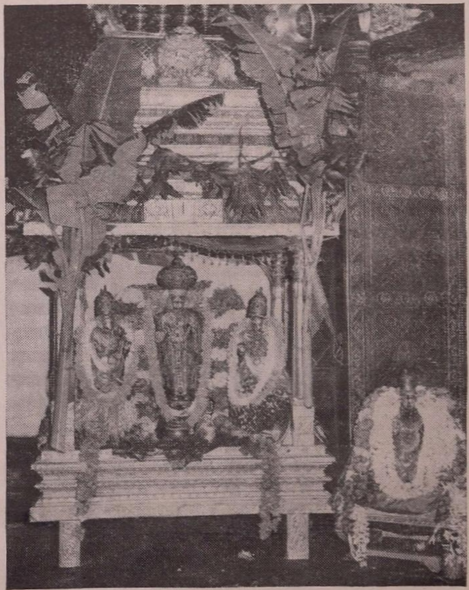
Devotees can participate in this purificatory Utsavam on payment of Rs. 1,500/-. The other Arjitha Sevas such as Vasantotsavam, Kalyanotsavam, Brahmotsavam, Sahasrakalasabhishekam, Unjal Seva etc., will not be held during the three days of this Utsavam.

Anivara Asthanam

This is a grand durbar festival of Lord Venkateswara, observed on the first day of Summer Solstice (Dakshinayana punya kalam) at the end of Ani month and on the first day of Adi month. (usually on 16th July)

On this day Sri Malayappa Swamy decorated with Vajrakavacham and other jewels and garlands is brought along with Sri Devi and Bhu Devi in the golden Sarvabhoopalavahanam. Vishvaksena is brought on a separate peetam, and seated facing south, and is decorated with jewels and flower garlands. After the second Bell, new clothes are offered to the deities. All the principal officers of the temple, hereditary and non-hereditary, deposit their ensignia of office at the feet of the Lord and take them back (symbolically). The significance is that the Lord allows them to hold their respective offices as He found them fit.

Lord Venkateswara with His consorts and Vishvaksena.



Sri Rama Navami

On the Suddha Navami of the month Chaitra of every year Sri Rama Navami festival is observed. Lord Sri Rama with Sita and Lakshmana is brought in the Sarvabhoopala Vahanam to Bangaru Vakili. Hanuman is also brought and seated in another Vahanam. The worship of Sri Rama in the Asthana Mantapam, is a glorious sight to behold. Worship and neivedyams are offered to Lord Sri Rama, after which the Ramayana placed at the feet of Sri Rama is taken and given to traditional reciters who read the chapter relating to 'Sri Rama Jananam'. After the recital, Harati is offered to the deities and prasadams are distributed and the deities return from the durbar to the Sannidhi.

Kodandarama with Sita and Lakshmana.

On the Suddha Dasami day of the Chaitra month the festival of Sri Rama's Coronation is celebrated. After the 2nd Bell Sri Rama with Sita and Lakshmana in one Tiruchi and Anjaneya in another Tiruchi are brought out and decorated lavishly and the deities are taken round the four streets in procession and brought back to the Asthana-mantapam near Bangaru vakili. Sugriva, Angada and Anjaneya are also brought in on seperate pedestals and seated to the left side of the deities, facing south. Worship and food offerings are made to Sri Rama after which the chapter on the 'Sri Rama Pattabhishekam' is read out by traditional reciters from the Ramayana placed at Sri Rama's feet. After Harati and distribution of prasadams the deities are returned to the Sannidhi.

Karthika Deepam

This Deepostsavam is a special ritualistic ceremony at Tirumala. 32 Kumpatis (ovens), 35 Mookullu (frying pans) and 30 Arekanchattulu all filled with ghee are prepared with wicks in them. These are taken by the Jiyyangars, parapatyadar and others with accompaniment of band and honour of silver sceptres, white umbrellas and fans into the presence of the Lord.

As soon as the deeparaadhana is done inside the Garbhagriha the rest of the persons light 600 earthen lamps near the Bangaru Vakili on the sides of the Vimanam, sides of the dhwajastambham etc. Totally 700 deeparadhanas are done during this festival, symbolising the light of knowledge emitted by the seven hundred enlightening selected slokas of the Bhagavad Gita.

Gokulashtami

On Bahulashtami day of the Sraavana month the birth day of Lord Krishna is celebrated with splendour at Tirumala. On this day Lord Krishna is brought to the Swarna Dwaram in Sarvabhoopala Vahanam. He is taken out beautifully decorated with jewellery and flower garlands. After worship is offered to Lord Krishna "Srimad Bhagavatam" placed at the feet of Lord Krishna is taken and handed to the Pouranikas (Classic reciters). The chapter on Lord Krishna's birth is recited.

Ugadi Durbar

The festival occurs on the day of Ugadi, Telugu New Year's Day. After the morning Aradhana Sri Malayappa Swami with Sri Devi and Bhu Devi is brought in Sarva Bhoopala Vahanam also known as 'Bangaru Mantapam.' The images are exquisitely decorated. Then the chief functionaries of the Temple assemble before the Lord. The new calendar is then read. The Panchanga Karta will be given some presents. The function closes with the distribution of prasadams.

Nityotsavam

Starting from the Telugu New Year's Day, this festival is observed for forty days. Every day Sri Malayappa Swamy decorated with splendid jewellery is taken in procession on the golden Tiruchi, and brought to the Mukha mantapam where worship and offerings are made.

THE HOLY TEERTHAMS

THERE are three Teerthams inside the temple:—

(i) Bangaru Bavi—Its water is used exclusively for temple purposes;

(ii) Kataka Teertham (popularly known as Totti Teertham) and;

(iii) Virajanadi—a small well situated in the north west corner of Sampangi-pradakshina. A sip of this water removes all evil influences.

In and around Tirumala Hills there are several holy teerthams where one can have a purificatory bath:

1. *Pushkarini:* This is a large tank adjacent to the temple in which the pilgrim takes a holy bath before entering the temple. The sacredness of this tank is highly praised in the Puranas. It is said that all the rivers and tanks take bath in this Pushkarini once in a year on Sukla-paksha Dwadasi day in Dhanurmasa to purify themselves. This Pushkarini comprises of Varaha Teertham and Swami Pushkarini. A bath in the tank is said to absolve one of all sins.

2. *Waterfalls:* Around and near Tirumala Hills there are some beautiful waterfalls amidst picturesque scenery. Some of them are mentioned below:—

(*a*) *Akasa Ganga:* This is a waterfall about 3 km. to the north of the temple. Three vessels of water are taken from here every day to the temple for worship. Anjanadevi performed penance here and begot Anjaneya.

(*b*) *Papa Vinasanam:* This is about 5 km. to the north of the temple. This is the source of water supply for Tirumala and the head water works is situated here. A bath here absolves one of all his sins.

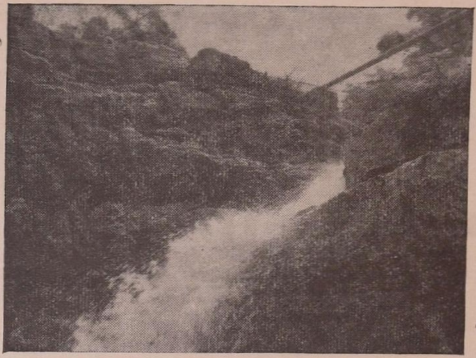
(*c*) *Vaikunta Teertham:* It is at a distance of about 3 km. north-east of the temple. Water flows out of a cave called 'Vaikunta Guha.'

(*d*) *Pandava Teertham* is at a distance of about 3 km. to the north west of the temple. A bath here dispels all sorrows.

(*e*) *Gogarbha Teertham,* about 2 km. from the temple. 'Kshetrapalaka' is here.

(*f*) *Tumburu Teertham* about 16 km. north; Tumbura bathed in this Teertham and got himself freed from sins he committed.

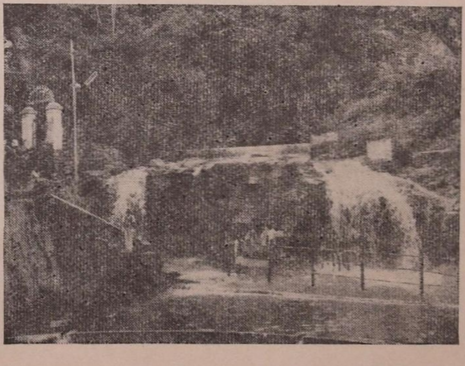
Most of the pilgrims do not miss Papa Vinasanam, Gogarbha Teertham and Akasa Ganga.



Akasa Ganga.

Chakra Teertham.

Papa Vinasanam.



TIRUMALA TIRUPATI DEVASTHANAMS

THE temple of Lord Venkateswara at Tirumala and those of Sri Govindaraja Swami, Sri Kothandarama Swamy and Sri Kapileswara Swamy at Tirupati and of Sri Padmavathi Amma at Tiruchanur, Sri Kalyana Venkateswara Swami at Narayanavanam, Sri Venkateswara Swamy at Mangapuram, Sri Chandramouleeswara Swami and Sri Venkateswara Swami at Rishikesh constitute the Tirumala-Tirupati Devasthanams. These are managed under a statute by a Board of Trustees and an Executive Officer appointed under the Act passed by the State Government. From the very inception, constant endeavour is being made to improve the amenities and conveniences for pilgrims and visitors coming to Tirupati. Though in earlier times, the temples at Tirupati and Tirumala had the gifts of the kings and chieftains, the main source of income today is by way of offerings from the thousands of pilgrims and devotees who come to have the Darsan of Lord Venkateswara.

Probably no place of worship anywhere in the world, certainly not in India, attracts as many pilgrims as regularly and receives as much " revenue " from pilgrims as the temple of Lord Venkateswara at Tirumala. It is estimated that more than 25 lakhs of pilgrims visit the temple every year and the total receipts to the Lord exceed fifteen crores of rupees.

The Tirumala Tirupati Devasthanams spend all the money primarily for the temples—maintenance, management and administration of the temples including conduct of daily Pujas (worship) according to the Agamas and customs, conduct of the various temple festivals throughout the year, decoration of the deity with ornaments, clothes, flowers, etc., and for providing facilities to pilgrims such as shelter, food, sanitation, water-supply, medical aid and transport facilities, and arrangements for orderly darsan and fulfilment of vows.

All the improvements to the T.T.D. temples, and almost all the improvements to the pilgrim-town of Tirupati itself have been financed substantially from the Devasthanam funds. The first ghat road opened in 1944 and the second one opened in 1974 were both fully financed by the Devasthanams. They are well maintained with thoughtful provisions like drinking water, radiator water, parking places for sick vehicles, viewing places, proper lighting, etc. The roads are acknowledged as engineering masterpieces and are a great boon to pilgrims.

The Devasthanams provide protected water supply to Tirumala from the Papa Vinasanam and Gogarbham water works, entirely at their cost.

The Devasthanams have converted the once malaria-ridden hills into a beautiful, healthy pilgrim-resort, have built hundreds of tenements to house the tens of thousands of pilgrims visiting Tirumala every day. All the complicated sanitary arrangements required for the small, crowded temple village on the hill are provided and maintained by the Devasthanams. Free medical facilities are also provided for pilgrims.

Lakhs of devotees turn to Lord Venkateswara—Balaji—in their hour of grief or grave anxiety for His succour. Then, gratefully, they make their offerings to Him in cash or kind. The Tirumala-Tirupati Devasthanams serve the pilgrims in different ways keeping the pilgrims' facility as its primary goal. Among the multifarious causes served by the Devasthanams are:

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Filter House at Tirumala.

*

Facilities for Pilgrims

Pilgrims throng in thousands every day to Tirumala for the Lord's Darsan. Every aspect of comfort to them is carefully taken care of by the Devasthanams administration. Arrangements for orderly darsan by providing protected shelters with seats and fans; free, unfurnished accommodation and furnished accommodation at nominal charges; provision of hygienic food at reasonable prices; provision of protected water, sanitary arrangements and free medical aid—all form part of the routine of the T.T.D. administration.

The T.T.D. also run a Purohit Sangham to help pilgrims perform religious ceremonies and also Kalyanakattas to enable the pilgrims to fulfil their vow of offer of tonsure to the Lord.

Propagation of Hindu Religion

The T. T. D. propagate Hindu Dharma and religious consciousness among people, by establishing Hindu Dharma Prathisthanam whose objects include training of Dharmacharyas and Dharmapracharaks etc.; by maintaining more than 40 temples under their direct management conducting and various Utsavams, Sevas and Poojas; by liberal contribution for renovation, maintenance and construction of temples all over India and also other countries, and by donation of mike sets to temples under a subsidy scheme.

Prayer Halls

The T.T.D. arrange religious discourses at Tirumala, Tirupati and at T.T.D. Information Centres at Madras, Hyderabad etc. Suprabhatam and Annamacharya Keertana competitions are held and assistance to construct Bhajan Mantapams, is generously provided from the Devasthanam funds. The T.T.D. also have plans to construct Ramamandirams in Harijan and Girijan Vadas in Andhra Pradesh.

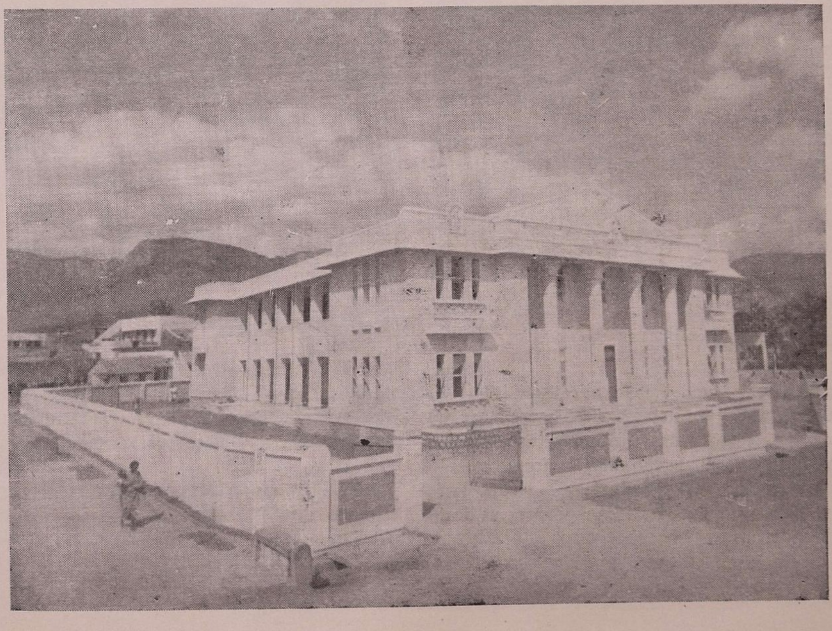
Dissemination of Information

The T.T.D. publish SAPTHAGIRI, a cultural and religious monthly in five languages (Telugu, Tamil, Hindi, Kannada and English). They finance research on and publication of rare religious, cultural and historical works. T.T.D. Information Centres have been opened in several towns in Andhra Pradesh, other State Capitals and abroad, and more centres are planned.

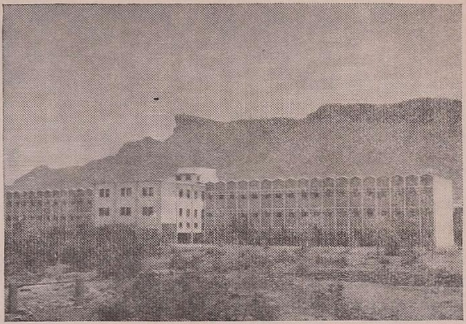
Furthering of Indian culture

The Devasthanams help in the promotion of Indian culture and tradition by financially assisting the establishment of Kalakendras in each district of Andhra Pradesh, staging of a Kuchipudi dance ballet 'Padmavathi Sreenivasam,' production of a film on Pilgrimage to Tirumala, and establishment of a museum on the history, tradition and the present administration of Tirumala temple.

Sri Annamacharya Kalamandiram, Tirupati



S. V. Balamandir, Tirupati



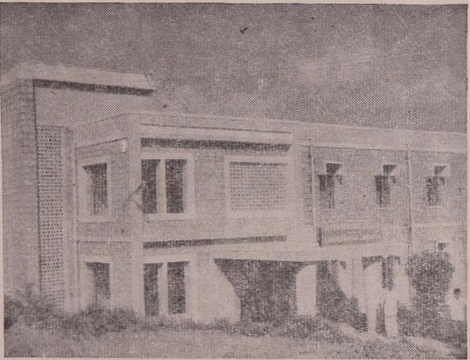
S. V. Arts College, Tirupati

Help to the Ailing

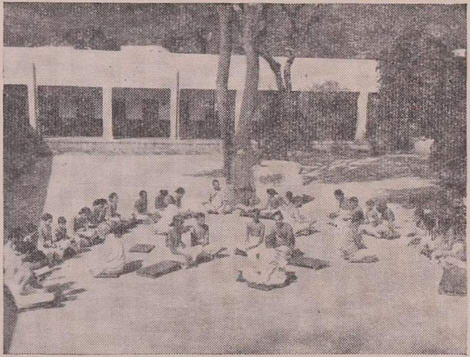
The T.T.D. generously help to relieve the afflicted by running a school for the deaf, dumb and blind; orphanages for destitute children, and a leprosy home. They also run several hospitals and dispensaries to provide free medical aid both to pilgrims as well as the general public. Here it has to be mentioned that the T.T.D. contributed Rs. 10 lakhs in addition to giving a four hundred acre plot to the Ruia Hospital attached to the Medical College.

Spread of Education

The Devasthanams bring education within the reach of the poor by running nursery and primary schools for children, high schools for boys and girls, colleges for boys and girls, polytechnic for women, oriental school and colleges, college for Sanskrit, Veda Sastra Agama Vidya Kendra, college for music and dance, Veda Patasala and Veda Kendra to teach Vedas, Sastras and Agamas.



S. V. School for Deaf and Blind, Tirupati



S. V. Vedapatasala, Tirumala

Medical Facilities

Pilgrims are offered free medical aid by the Devasthanams whenever necessary. They can avail themselves of this opportunity from the dispensaries at Tirupati (in the first choultry), Tirumala and also at Tiruchanur. Qualified doctors and staff nurses are employed for providing proper medical care to the pilgrims.

Social Welfare

The T.T.D. contribute to social welfare in general through liberal donations to the Welfare Fund of the Andhra Pradesh Government, and for flood and drought relief, eye camps etc.

Financial assistance

The T.T.D. funds are used to assist the vast educational complex in Tirupati consisting of the

Sri Venkateswara University, Engineering College, Medical College, and Agricultural College. The T.T.D. is also financing the management of the Kendriya Sanskrit Vidya Peet and Yoga Research Institute. In addition, construction of buildings for several schools and colleges is also being aided by the T.T.D.

Though the Devasthanams do not directly invest in industries, their surplus funds are invested in banks which assist and encourage industries.

The activities of the Tirumala-Tirupati Devasthanams provide direct employment to over 5000 people and indirect employment to over 20,000 families who cater to the needs of pilgrims visiting Tirumala.

We acknowledge, in all humility, that this gigantic religious task is made possible only by the grace of Lord Venkateswara and by the good wishes of the lakhs of His devotees, who visit Tirumala to worship Him.

Some questions answered

Some people who are not conversant with the affairs of the T.T.D. tend to criticise the T.T.D. for their charging for accommodation, Special Darsan, Sevas etc. Although this criticism generally comes from people who do not visit Tirumala, the T.T.D. considers it their duty to offer their explanation to the devotees of the Lord.

Charge for accommodation

Several thousands of pilgrims visit Tirumala every day. A few of them, for reasons of health or other personal reasons, wish to have furnished accommodation during their stay in Tirumala or Tirupati. It is impossible for the Devasthanams to incur capital expenditure for these special amenities. They therefore charge a nominal rent for such furnished accommodation. It should be remembered that the T.T.D. charge as low as Rs. 5/- for a half cottage, enough for five persons of a family to stay. The maximum charge is Rs. 20/- per day. The Devasthanams do not encourage people to stay in furnished accommodation for more than one day at a time. In fact, they request pilgrims to vacate the place after two days' stay. Furnished accommodation is therefore provided exclusively to meet the necessary needs of a few pilgrims, that too for a nominal charge. For obvious reasons it is impracticable and impossible to provide furnished accommodation for all the pilgrims free of charge.

Why do we have paid Special Darsan ?

Here again, some of the pilgrims either because of their physical incapacity to withstand the strain of going through general queue or for want of sufficient time at their disposal or for some such other reasons are provided with the facility of quick darsan. A fee of Rs. 25/- for one person is charged and he is enabled to get into any queue at Dhwajasthambham.

Why are the pilgrims not allowed to have Darsan of the Lord for more than a few seconds ?

This is the most common criticism, and from the point of view of each pilgrim, a reasonable one. However, the problem faced by the temple administration would be easily understood when one looks at it from the practical point of view. Each day, during the lean period not less than 12,000 pilgrims come for the darsan of the Lord. During peak season (March to September) and on festival days etc., the number is as high as 20 to 25,000 on the average. The temple is kept open for almost 21 hours a day.

Free darsan itself is allowed for as many as 14 hours on most of the days allowing minimum time for essential rituals to be observed under Agama Sastras. 14 hours is only 50,400 seconds. If there are about 20,000 pilgrims in the queue, each pilgrim can be allowed to be near the Lord for only about two seconds, without being unfair to the other thousands of pilgrims in the queue behind him.

'Sense of duty'

The sense of duty of the Devasthanam officials who have to urge the pilgrims "to please move on" and not to linger in the sanctum-sanctorum has to be appreciated, may not be by the pilgrims in the sanctum-sanctorum, but certainly by the thousands of the pilgrims in the queue behind waiting for their chance. By discharging this duty earnestly and consciously and with all the courtesy that could be extended, the T.T.D. authorities are able to ensure that nobody who has entered the queue shed is obliged to go away without the opportunity of having the darsan of the Lord.

One important point here is this. A devotee who goes before the Lord is attracted like a piece of iron by a powerful magnet. Without some type of persuasion and pressurisation no devotee normally moves from His presence. Hence the 'Queue' inspectors etc., have to request the pilgrims to 'please move on' and to persuade them to do so. Otherwise, as already stated, the T.T.D. cannot serve all the pilgrims seeking darsan of Lord. It is certainly not a pleasure to urge the pilgrims to move on.

Are the prasadams too highly priced ?

Some people comment that the prasadams (laddu, vada etc.) sold to the pilgrims are highly priced. First of all, it should be noted that for obvious reasons the T.T.D. cannot distribute these prasadams free to the several thousands of pilgrims. Secondly, the ingredients used by the T.T.D. for making the prasadams are cent percent pure and the prasadams are priced at more or less the cost-price. There is absolutely no element of gain. Some people objected to the recent increase in the cost of Arjitha neivedyams (Cherupus) to the Lord. The T.T.D. wants to make it clear that in the case of Arjitha neivedyams (Cherupus) practically, nothing is left to the T.T.D., except its share in panyarams (and its share in prasadams is always distributed free to the pilgrims during sarva darsan period). The T.T.D. is obliged to increase the cost of Arjitha sevas because of increase in the cost of provisions etc. The T.T.D. charges for only the actual cost. Surely, the donors should be willing to pay at least the cost of the offerings they wish to make to the Lord!

What you should do while on a visit to Tirumala

1. Do obeisance to your Ishta or Kula deivam before you start for Tirumala.

2. Do book your travel upto Tirumala in advance.

3. Do book your accommodation at Tirumala in advance.

4. Do bathe in the Pushkarini and worship Varahaswamy in His temple before you go to worship Lord Venkateswara.

5. Do visit the temples of Govindarajaswamy, Parthasarathi, Venkateswara, Kodandaramaswamy and Kapileswara at Tirupati.

6. Do worship Mother Padmavathi Devi at Tiruchanoor.

7. Do bathe in the Papanasanam and Akasa Ganga theerthams near Tirumala.

8. Do bathe and wear clean clothes before you enter the shrine.

9. Do respect ancient customs and usages while at Tirumala.

10. Do respect and promote religious sentiments among co-pilgrims.

11. Do deposit your offerings in the Hundi only.

12. Do contact the T.T.D. Enquiry Office for any information regarding the temple and your worship there.

Conditions for reservation of accommodation

1. Accommodation will be reserved at Tirumala or Tirupati on payment of requisite service charges at least one week in advance.

2. The correct postal address and category of accommodation required should be clearly specified in the requisition accompanying demand draft or money order coupon. Alternative accommodation will be provided in case the required accommodation is not available.

3. The excess amount of service charges sent for one category of accommodation but adjusted to another category will be refunded.

4. The amount sent will be returned in case accommodation is not available on the days for which reservation is sought for.

5. Reservation cards will be sent to the party soon after the amount is received. On arrival, the party should produce the reservation card at the respective enquiry office for allotment of accommodation. If the party fails to produce reservation card or money order receipt or cash receipt, his reservation will not be considered.

6. Day will be reckoned from 8–00 A.M. to 8–00 A.M. next day.

7. Reservation will be for a maximum of two days and further extension will be considered depending on the availability of accommodation.

8. Requisition along with demand draft or money order or cash receipt should be addressed to the Reception Officer, T. T. Devasthanams, at Tirumala/Tirupati as the case may be. The demand draft or money order should be drawn/sent in favour of concerned Reception Officer. No cheques will be accepted.

9. T.T.D. reserves the right of reservation.

10. The T.T.D. will not be responsible for any postal delay.

11. Accommodation will be provided if the party turns up even on subsequent days of the reservation period deducting the rent for the days not occupied by the party.

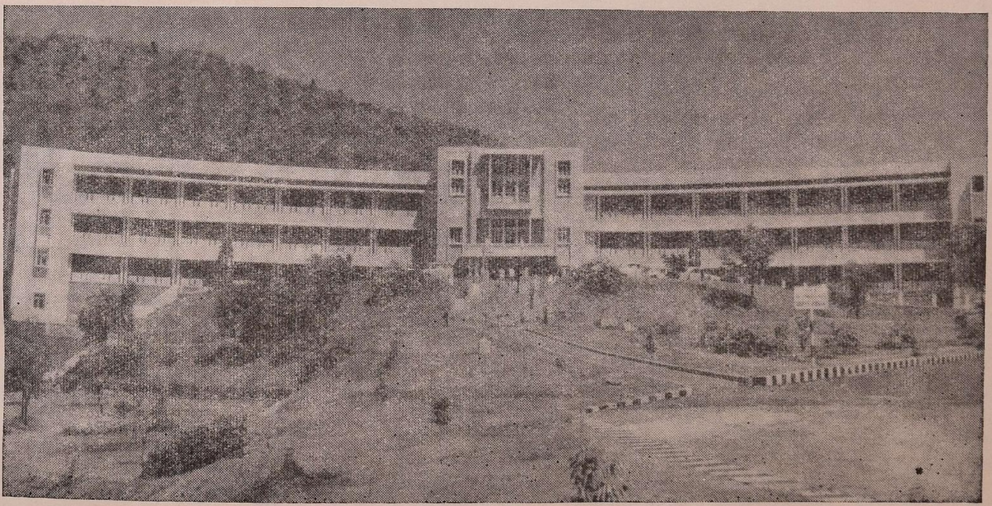
12. Request of the parties to postpone their reservation period and to refund the amount will be entertained if the requisition is received two days in advance.

CATEGORIES OF ACCOMMODATION.

Sl. No.	*Description of accommodation.*	*No. of suites or cottages available.*	*Service charges per day.*
TIRUMALA.			
1.	Sri Venkateswara Guest House	.. 30	Rs. 16/- per suite with two beds and heater.
2.	Sri Srinivasa cottages	.. 20	Rs. 20/- per cottage with three beds and heater.
	Sri Srinivasa cottages	.. 30	Rs. 16/- per cottage with three beds and heater.
	Sri Srinivasa cottages		Rs. 9/- per half cottage with heater. Rs. 7/- per half cottage without heater.
3.	Venkatachala Cottages	.. 16	Rs. 7/- per half cottage without heater.
4.	Alwar Nagar Cottages	.. 40	Rs. 7/- per half cottage without heater.
5.	Valley View Cottages	.. 9	Rs. 16/- per cottage with three beds and heater.
6.	Narayana Giri Cottages	.. 12	Rs. 16/- per cottage with three beds and heater.
7.	Sankhu Mitta Cottages	.. 81	Rs. 10/- per cottage with two cots. Rs. 5/- per half cottage.
8.	Seshadri Nagar Cottages	.. 68	Full cottage Rs. 12/- with heater.
9.	Anjanadri Nagar Cottages.	.. 78	'A' portion Rs. 7/- with heater.
10.	Garudadri Nagar Cottages	.. 78	'B' portion Rs. 5/- without heater.
TIRUPATI.			
1.	T.T.D. Guest House	.. 18	Rs. 12/- per suite with two beds.
2.	Sri Srinivasa Choultry (Furnished Rooms)	.. 30	Down Rs. 15/-. I Floor Rs. 12/-.

Please note:—**Unfurnished accommodation in all Choultries is free.**

S. V. Guest House, Tirumala



Purohit Sangh at Tirumala

In order to enable pilgrims to conduct religious ceremonies at Tirumala there is a Purohit Sangh which will depute Purohits. The charges for various ceremonies are as follows:—

		Rs. Ps.
Sankalpam	..	0—50
Namakarana	..	5—00
Karnabhushana	..	5—00
Chowlam (Kesakhandana)	..	5—00
Aksharabhyasa	..	5—00
Upanayanam	..	24—00
Marriage (with homam)	..	28—00
Marriage (without homam)	..	16—00
Satyanarayana Puja	..	12—00
Pinda Pradanam	..	1—25
Salagrama Danam	..	1—25
Anna Danam	..	2—00
Hiranya Godanam	..	5—00

Devotees desirous of performing any of these or any other religious ceremonies may approach the Purohit Sangh at Tirumala through any of the T.T.D. Enquiry Offices.

Devotees can also arrange for the performance of ear-boring ceremony at a charge of Rs. 5/– per child.

What you should not do while at Tirumala

1. Do not carry much jewellery or cash with you.
2. Do not eat non-vegetarian food at Tirumala.
3. Do not consume liquor or intoxicants at Tirumala.
4. Do not smoke in the premises of the temple.
5. Do not wear footwear in the premises of the temple.
6. Do not approach unscrupulous touts and dalalis for ' quick ' darsan.
7. Do not approach strangers for lodgings.
8. Do not go to private barbers for tonsure.
9. Do not buy spurious prasadams from street vendors.
10. Do not come to Tirumala for any purpose other than worshipping the Lord.
11. Do not rush in for darśan but take your chance in the queue.
12. Do not spit or commit nuisance in the premises of the temple.
13. Do not enter the temple if according to custom and usage you are prohibited to enter.
14. Do not wear flowers—at Tirumala, all flowers are for the Lord only.
15. Do not indulge in light pleasures while at Tirumala.

PARTICULARS OF MARRIAGE HALLS AVAILABLE AT TIRUCHANUR, TIRUPATI AND SRINIVASA MANGAPURAM.

				'0' Hours to '0' Hours.
1.	Sri Venkateswara Kalyana Mandapam (Big wing)		..	Rs. 200/- per day
2.	Tholappa gardens Block	No. 1-A	..	Rs. 100/- ,,
3.	do.	No. 1-B (Upstairs)	..	Rs. 100/- ,,
4.	do.	No. 2-A	..	Rs. 100/- ,,
5.	do.	No. 2-B	..	Rs. 100/- ,,
6.	do.	No. 3-A	..	Rs. 100/- ,,
7.	do.	No. 3-B	..	Rs. 100/- ,,
8.	do.	No. 4-A	..	Rs. 100/- ,,
9.	do.	No. 4-B	..	Rs. 100/- ,,
10.	Sri Padmavathi Devi Kalyana Mandapams	No. 1	..	Rs. 100/- ,,
11.	do.	No. 2	..	Rs. 100/- ,,
12.	do.	No. 3	..	Rs. 100/- ,,
13.	do.	No. 4	..	Rs. 100/- ,,
14.	Sri Krishnaswamy Kalyana Mandapam (Free choultry) for employees		..	Free marriage hall
	At Tirupati.			
15.	Sri Govindarajaswamy Kalyana Mandapam (in 2nd New Choultry)		..	Rs. 100/- per day
16.	Sri Seetharama Kalyana Mandapam (near III New Choultry)		..	Rs. 100/- ,,
17.	Marriage hall in III New Choultry (3 halls and 3 rooms)		..	Rs. 75/- ,,
	AT SRINIVASA MANGAPURAM			
18.	Marriage hall at Srinivasa Mangapuram		..	Rs. 40/- per day.

TIMINGS FOR DARSAN AT TIRUMALA

MARCH to SEPTEMBER

I. Saturdays, Sundays, Mondays & Tuesdays:

3–00 A.M. to 3–30 A.M.	.. Suprabhatham.
3–30 A.M. to 5–30 A.M.	.. **Viswarupa Sarvadarsanam.**
5–30 A.M. to 6–00 A.M.	.. Suddhi.
6–00 A.M. to 7–00 A.M.	.. Tomalaseva.
7–00 A.M. to 7–30 A.M.	.. Koluvu and Panchanga sravanam at Bangaru vakili.
7–30 A.M. to 8–30 A.M.	.. 1st Archana.
8–30 A.M. to 9–00 A.M.	.. 1st Bell, Bali and Sathumurai.
9–00 A.M. to 12–00 NOON	.. **Sarvadarsanam.**
12–00 NOON to 1–00 P.M.	.. 2nd Archana (Ekantham) and 2nd Bell.
1–00 P.M. to 7–00 P.M.	.. **Sarvadarsanam.**
7–00 P.M. to 7–30 P.M.	.. Suddhi.
7–30 P.M. to 8–30 P.M.	.. Night kainkaryam & Night Bell.
8–30 P.M. to 11–00 P.M.	.. **Sarvadarsanam.**
11–30 P.M.	.. Ekanthaseva.

II. Wednesdays due to Sahasrakalasabhisekam:

3–00 A.M. to 3–30 A.M.	.. Suprabhatham.
3–30 A.M. to 5–30 A.M.	.. **Viswarupa Sarvadarsanam.**
5–30 A.M. to 6–00 A.M.	.. Suddhi etc.
6–00 A.M. to 7–00 A.M.	.. Thomalaseva.
7–00 A.M. to 7–30 A.M.	.. Koluvu and Panchanga Sravanam at Bangaru vakili.
7–30 A.M. to 8–30 A.M.	.. 1st Archana.
8–30 A.M. to 9–00 A.M.	.. 1st Bell, Bali and Sathumorai.
9–00 A.M. to 10–00 A.M.	.. Preparations for Sahasrakalasabhisekam.
10–00 A.M. to 12–00 NOON	.. **Sahasrakalasabhishekam.**
12–00 NOON to 1–00 P.M.	.. 2nd Archana (Ekantham) & 2nd Bell.
1–00 P.M. to 7–00 P.M.	.. **Sarvadarsanam.**
7–00 P.M. to 7–30 P.M.	.. Sudhi etc.
7–30 P.M. to 8–30 P.M.	.. Night kainkaryam and Night Bell.
8–30 P.M. to 11–00 P.M.	.. **Sarvadarsanam.**
11–30 P.M.	.. Ekanthaseva.

III. Thursdays due to Tiruppavada:

3–00 A.M. to 3–30 A.M.	.. Suprabhatham.
3–30 A.M. to 5–30 A.M.	.. **Viswarupa Sarvadarsanam**
5–30 A.M. to 6–00 A.M.	.. Suddhi etc.
6–00 A.M. to 7–00 A.M.	.. Thomalaseva.
7–00 A.M. to 7–30 A.M.	.. Koluvu and Panchangasravanam at Bangaru vakili.
7–30 A.M. to 8–30 A.M.	.. 1st Archana.
8–30 A.M. to 9–00 A.M.	.. 1st Bell, Bali and Sathumorai.
9–00 A.M. to 11–00 A.M.	.. Sallimpu, 2nd Archana (Ekantham). Tiruppavada Alankaram, Bell etc.,
11–00 A.M. to 7–00 P.M.	.. **Sarvadarsanam**
7–00 P.M. to 7–30 P.M.	.. Sudhi etc.,
7–30 P.M. to 9–00 P.M.	.. Poolangi samarpana.
9–00 P.M. to 11–00 P.M.	.. Poolangi seva (Arjitham).
11–30 P.M.	.. Ekanthaseva.

IV. Fridays due to Abhisekam:

3–00 A.M. to 3–30 A.M.	.. Suprabhatham.
3–30 A.M. to 4–30 A.M.	.. **Viswarupa Sarvadarsanam.**
4–30 A.M. to 7–00 A.M.	.. Sallimpu and Nithyakatla Kainkaryams (Ekantham).
7–00 A.M. to 9–00 A.M.	.. Abhishekam (Arjitham).
9–00 A.M. to 11–00 A.M.	.. Abhishekananthara Darsanam (Arjitham).
11–00 A.M. to 1–00 P.M.	.. Samarpana.
1–00 P.M. to 3–00 P.M.	.. Thomalaseva & Archana (Private) Bell, Bali and Sathumorai.
3–00 P.M. to 7–00 P.M.	.. **Sarvadarsanam.**
7–30 P.M. to 8–30 P.M.	.. Night kainkaryams and Night bell.
8–30 P.M. to 11–00 P.M.	.. **Sarvadarsanam.**
11–30 P.M.	.. Ekanthaseva.

OCTOBER to FEBRUARY

On Monday, Tuesday, Wednesday, Thursday, Saturday & Sunday

4-00 A.M. to 4-30 A.M.	..	Suprabhatham.
4-30 A.M. to 5-30 A.M.	..	**Viswarupa Sarvadarsanam**
5-30 A.M. to 5-45 A.M.	..	Suddhi etc.,
5-45 A.M to 6-30 A.M.	..	Thomalaseva.
6-45 A.M. to 7-30 A.M.	..	1st Archana.
7-30 A.M. to 8-00 A.M..	..	1st Bell, Bali & Sathumorai.
8-00 A.M. to 12-00 NOON	..	**Sarvadarsanam**
12-00 NOON to 1-00 P.M.	..	IInd Archana (Ekantham) & 2nd Bell.
1-00 P.M. to 6-00 P.M.	..	**Sarvadarsanam**
6-00 P.M. to 6-30 P.M.	..	Suddhi.
6-30 P.M. to 7-30 P.M.	..	Night kainkaryams and Bell.
1-30 P.M. to 9-00 P.M.	..	Sarvadarsanam.
9-30 P.M.	..	Ekanthaseva (Arjitham).

On Fridays

4-00 A.M. to 4-30 A.M.	..	Suprabhatham.
4-30 A.M. to 5-30 A.M.	..	**Viswarupa Sarvadarsanam**
5-30 A.M. to 7-30 A.M.	..	Morning kainkaryams (Ekantham).
8-00 A.M. to 10-00 A.M.	..	Abhishekam (Private).
10-00 A.M. to 12-00 NOON	..	Abhisekananthara Darsanam.
12-00 NOON to 2-00 P.M.	..	Samarpana.
2-00 P.M. to 3-30 P.M.	..	Thomalaseva, Archana (Privtae) and Bell.
3-30 P.M. to 8-00 P.M.	..	**Sarvadarsanam**
8-00 P.M. to 9-00 P.M.	..	Night kainkaryams & Bell (Ekantham).
9-30 P.M.	..	Ekanthaseva (Arjitham).

Note:—1. *Sahasrakalasabhishekam will be performed on Wednesdays from* 9-00 a.m *to* 11-30 *a.m.*

2. *On Thursdays, the Sarvadarsanam will be closed by* 5-00 *p.m. and Poolangi Seva will be commenced by* 7-30 *p.m.*

3. *The above programme is subject to modification as and when occasion demands.*

T. T. D. Information Centres

The T.T. Devasthanams are also running Information Centres at different places in India for furnishing details about accommodation, arrangements, seva timings and charges for festivals in T. T. D. Temples to the public. Apart from this the Centres conduct Harikatha/Bhajana/music concerts and rents out marriage halls at nominal charges.

The Centres are located at

1. Madras
2. Madurai
3. Hyderabad
4. Bangalore
5. New Delhi
6. Rishikesh
7. Srikakulam
8. Bhimavaram
9. Guntur
10. Khammam
11. Antarvedi
12. Rameswaram.

Communications

For General Information	..	PUBLIC RELATIONS OFFICER, T. T. Devasthanams, Tirupati. Pin: 517 501
For accommodation at Tirumala	..	RECEPTION OFFICER-I, T. T. Devasthanams, Tirumala. Pin: 517 504
For the performance of Sevas & Festivals	..	PEISHKAR, Sri T. T. Tirumala, Pin: 517 504
For accommodation at Tirupati	..	RECEPTION OFFICER, T. T. Devasthanams, Tirupati. Pin: 517 501